THE CHURCHMAN.

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For the Churchman.

Lays of the Ancient Church.

No. 3.—Baptism.

Saint John's Gospel, ix. 7.

Where Zion and Moriah rise,
And blue Gennesaret flows sweet,
The blind man raised his sightless eyes
And knelt at Jesus' feet.

"Go!" said He," where Siloam lies,
Wash, and the wave shall give thee light!"
He went, he washed—and earth and skies
Burst on his wondering sight.

And was Siloam all of old?
Hath blindness nothing save regret?—
No! by yon chancel rail, behold
The pure, sweet waters yet.

Go when the Church keeps holy Feast
Renounce the world, its sin and dross;
And on thy brow Emanuel's priest
Shall sign Emanuel's cross.

O, as those waters touch the brow,
New life reanimates the clay;
And swift as mountain rivers flow,
So pass thy sins away.

From Heaven's blue face the dark clouds roll,
The City's golden doors expand;
And Angels hail a new born soul
For the Eternal land.

O sightless soul! if thou dost deem
That Rest, Hope, Heaven may lovely be;
There stands the font, there flows the stream,
Go, wash—and thou shalt see! Acolytis.

Communications.

For the Churchman.

The Highlands of Scotland.

CHAPTER I.

There are few persons, we believe, in any degree of poetical susceptibility, who have wandered among the secluded valleys of the Highlands, and contemplated the singular people by whom they are still tenanted—with their love of music and of song—their hardy and irregular life, so unlike the unvarying toils of the Saxon mechanic—their devotion to their chiefs—their wild and lofty traditions—their national enthusiasm—the melancholy grandeur of the scenes they inhabit—and the multiplied superstitions which still linger among them—without feeling that there is no existing people so well adapted for the purposes of poetry, or so capable of furnishing the occasions of new and striking inventions.

— *Jeffrey.*

A Highland Inn upon the borders of the Trosachs—that Alpine-looking avenue leading to the beautiful strand of Loch Katrine—was my first resting-place after leaving Callender. This last mentioned clachan, or rather rude hamlet, instantly suggests to the mind its characteristic associations; for the wild aspect of the scenery, and the mountaineers themselves, accord most naturally with the traditionary poetry and customs of this picturesque and romantic region.

One of the popular superstitions connected with this ancient strong-hold of sturdy clans, will illustrate the legendary spirit that still lingers around the old haunts of many departed and renowned Chieftains. It was the custom in former times, for the convivial and untutored inhabitant of lake and mountain-pass, to assemble on the first of May, and mount up to the summit of Benledi, (or the Hill of God,) and kindle Beal fires in honor of the sun. Thus the banks of the Teith yearly revealed the festive Highlander from each neighboring cliff, or sequestered dell, as he proceeded towards his ancient rendezvous, or mingled with some little horde, now prepared to hold their sylvan revel upon the crest of this rugged mountain.

"While youths and maids the light strathspey
So nimbly danced with Highland glee!"

"The fires lighted by the Highlanders on the first of May, in compliance with a custom derived from Pagan times," says Sir Walter Scott in a note to his poem of Glenfinlas, "are termed *The Beltane-tree.* It is a festival celebrated with various superstitious rites, both in the north of Scotland and in Wales."

Learned antiquarians and adept scholars, trace these Gaelic customs to an Eastern, or Oriental source: and as they form a prominent feature in the early religious observances of the Highlanders, they may be deemed worthy of notice, or at least, a passing comment. The anniversary of Bel, or to use the Gaelic word, *Bealdin*, appears to have been instituted for the imaginary protection of mountain flocks and herds; from the violence of storms; the rapacity of the fox and the eagle; and their own persons from casualties and calamities. It assumed a pastoral character; and the principal, or prominent actors, were shepherds and children. Milk, eggs, butter, and cheese, were the current offerings carried with them to the scene of their desultory enjoyment, or festivity. When the hour of performance arrived, a youth stood up in their midst. He held aloft a piece of bread, saturated with eggs, butter, and milk: his left hand was the member always employed upon this important occasion. Then turning his face in the direction of the East, he was instructed to hurl it over his left shoulder, and accompany that significant act with the following mystic chant, or invocation: "This to you, O Mists and Storms, that ye be favorable to our corns and pasture; This to thee, O Eagle, that thou mayest spare our lambs and kids; This to thee, O Raven," &c. When this formal ceremony, or act of incantation was concluded, the recreation of music and dancing commenced; and thus the festivities of the day ended with prolonged Highland glee and jollity. The worship of Bel, or Baal, was the prominent, or rather great festival of the Celtic clans; and some remembrances, or records of it, are still to be met with in the Highlands: indeed there are old people now living in these mountain fastnesses, who recollect perfectly well, when these superstitious cantrips and observances were kept up with almost religious emulation. The ancient, and actual rite itself however, has disappeared entirely from the land; its modern imitation, or semblance, lives notwithstanding in the memory of veritable gude-sires and gude-dames, who really delight in furnishing the curious stranger with a modicum of clear testimony, together with many graphic digressions touching

"Clanranald the dauntless, and Moray the proud,
All plaided and plumed in their Tartan array."

With these prominent facts impressed upon the mind, it is easy to people the bold landscape hereabouts with the aboriginal Celts, and to revive their peculiar avocations and amusements.

To imagine them wandering amid the silvery mist, that spreads itself continually, like fairy drapery, over their blue lakes and purple mountains, is the natural illusion of the hour, passed among their dewy straths and fern-covered glens. We are irresistibly induced to revive, not only the heroic features of Chieftain and Clansmen, but to fancy we hear the plaintive music of their ancient Bards sweeping over the vale, where "the thistle shakes its beard to the wind," and the wild deer bounds over the scented heather. As we traverse this region of song and religious rites, peculiar to the days of primitive Caledonia, our thoughts naturally linger upon the traditions and customs so remarkably blended with beautiful and grand scenery. Indeed the connection is a source of constant reflection; and poetical accessories are presently treasured up, and fill the brain of the traveller with alluring materials for stirring lay or striking picture.

Hence poetry has received some of its most graceful and fascinating additions from those, who have penetrated into these dwelling-places of celebrated Gaelic warriors, and listened to the tale of other times, current among their picturesque descendants. To descry the various objects dwelt upon by a simple lover of nature, and of Highland grandeur, is interesting of itself: but that pleasure is greatly heightened, when we connect each woody promontory, or mountain stream, with the musings of an unraptured poet, who with a "faculty adroit," has consecrated each glade and broomy knoll, with the vivid imagery of true genius. The rustling oak has its sylvan associations,—the bracken and the brae its appropriate hunter,—whilst the weather-beaten crags seem still to retain the identical echo of the bugle's strain, or the silvery voice of the "Naiad of the Strand," whom we think must still continue to glide over her fairy lake, or be startled at our approach towards her attractive territories.

The vivid current of fancy is thus perpetually kept up by some invisible and potent kind of necromancy—some extraordinary species of local *glamour*, that imparts freshness and novelty to the Scottish landscape, and the mind of the beholder. It is impossible to resist this mysterious influence,—this pleasing combination of poetry and sweet nature; or to endeavor to dispel the thrilling associations thus thrown around the wild haunts of Highland chivalry. The memorable days of the Slogan[*] and the Fiery Cross, are instinctively revived; and we behold the grim gatherings of stalwart Chief or staunch retainer, armed with target, dirk, and claymore. They start up from knoll and cairn, and hover about *our* path, or rather *their* hereditary dwelling-places; exulting in their fealty and exciting rush towards the foeman's borders, to engage in the rude skirmish,—the savage battle-strife. Clan-Alpine's vengeance, or Vich-Alpine's summons, is heard repeatedly, throughout these rugged ravines and misty eminences, as the soughing breeze wafts its spirit-like voice over "the wild heaths of Uam-Var." The sonorous cadences of the screaming war-pipe, seem to blend imperceptibly with the fitful wind; nevertheless, the lulling sound of the dashing water-fall, is the most pleasing accompaniment to every Highland revery: it utters its sweet music with the most happy effect, and lends an additional charm to every green nook through which its voice wanders and murmurs like a playful sprite. The natural loveliness of mountain scenery, in truth steals upon the awakened senses, with indescribable impressiveness and beauty,

"The pine gives forth its odors, and the lake
Gleams like one ruby, and the soft winds wake,
Till every string of Nature's solemn lyre
Is touched to answer its most secret tone
Drawn from each tree, for each hath whispers all
its own."

In rambling amid objects chronicled in the Minstrel's song, the soul and eye seem delighted with every simple note, or favorite flower, that serves to identify and illustrate his flowing numbers. The Minstrel's raptures, we make our own; and feel with him, the refreshing influence of the hour, and the exhilarating thraldom of exquisite nature. We notice the emerald glade, or the tangled brake, from whence the speckled thrush and the merry blackbird have sent forth their joyous descants to hail the rising or the setting-sun. We linger beside the mountain-daisy, the brier-rose, or the delicate hare-bell, with unwonted interest; for many thoughts are connected with their frail, yet graceful being. We glance up at the evening cloud that floats over lake and lonely isle; and presently seem to confront the hero of the sylvan chase, or the courteous inmates of the rustic bower, whose frank hospitality we love to think of and commemorate as a veritable incident. And when twilight glimmers and fades away from the purple peaks of the mountains,—when the "hills grow dark," and the woods are wrapped in dusky shadows, then "Bracklinn's thundering wave," looks like the brawling, *awsome* thing, Scotland's graphic poet has painted, or rather designated, for our Highland entertainment. Thus the moments speed rapidly away, as our musings vary or expand with the way-side poetry, and the Bard's inimitable commentary upon the beautiful or striking features of this interesting and lilt-haunted neighborhood.

The most impressive hour however to wander amid these mountain solitudes, is when "the owl awakens from her dell," and the fox creeps stealthily out from his hiding-place among the dark thickets. Even-tide and sunlight, are great heighteners it is true of a Highland landscape; nevertheless, moonlight seems to invest each wooded knoll and projecting precipice with additional grandeur and sublimity. For then the mountains rise upon the vision like ancient giants, "to sentinel enchanted land;" whilst the dreary glens echo the night-bird's scream, and the bittern's lonely note, borne upward from the sedgy margin of the sluggish pool. Then the pale moonbeam mingles sweetly with the smoke-haze from the lake; and it falls softly and solemnly upon the traditionary abode of more than one chief of Alpine descent, whose exploits gave rise to many an epic lay or irregular ode which the Gaelic Bard duly repeated to the assembled clan upon festive occasions. The poetical imagery of those ancient compositions, instinctively converts heath and mountain into classic ground; whilst the moon's cold light, and the fairy mist, aids the fancy in tracing forms or semblances, not associated with "the gay beams of lightsome day." A pilgrimage to Doune Castle, or the beautiful pass of Leny, when the owlet's cry is heard from the grey ruin; will possibly recall more passages from Scottish history, or rather its legendary episodes, than their own minstrels were wont to chant at an ordinary festival. But to return to the little Highland village of Callender. Its ostensible government is vested in the hands of a Baron Bailie: withal, the Gaelic language continues to be blithely spoken, and the bonnie kilt proudly sported in ordinary, by the callants and patriarchs of that picturesque, though humble clachan.

I entered the Bailie's domains—famous from time immemorial for brownies, bogles, and warlocks—in the midst of a regular and persevering *scud;* for so the Scotch term a heavy shower of unequivocal rain. And there could be no question concerning the application of the term to the memorable fall of mountain water-drops to which I refer. As the Sterling coach (my percutient observatory) clattered into that original stronghold of gyre-carling's, lifter's, and auld-world gossips, the entire population—it would seem—turned out to behold our crowded and rain-drenched vehicle. I know not which was the most interesting sight, *they* to *us*, or *we* to *them;* the spectacle of our weltering wain, reeking horses, and peering passengers; or *their* wild looks, costume, and curiosity. For my part I was greatly amused with the rare and impromptu grouping—to employ a requisite phrase—exhibited by the inhabitants of each lowly cottage. Whole generations, from old grey headed men, crowned with blue bonnets, and dressed in Tartan robes, to little bare-headed urchins, without hose or brogues, were thus exhibited in a twinkling, as we lumbered towards the banks of the murmuring Teith. There were no lack of witnesses, therefore, to chronicle our arrival within the charmed precincts of a Highland rallying-place, and the route of the Fiery Cross. And this last mentioned circumstance reminded me of Scott's picturesque herald Malise, "the messenger of blood and brand;" whose shrill and startling cry of alarm throughout these winding glens was "Clansmen, speed!" and whose slender crosslet flew with fearful rapidity from hand to hand, even amid the bridal retinue, and the funeral procession. The poet it is true recalled a train of imaginary incidents connected with this ancient Alpine symbol; but his appropriate mental imagery has the sanction of historic and traditionary testimony to sustain its general or abstract fidelity.

The Cross Tarie, or Fiery Cross, was an expedient adopted by the Highland Chiefs to summon friend and follower to their aid when required by some fierce and sudden embroilment, or malignant demonstration on the part of a neighboring clan. This dedicated missive of sepulchral yew,—emblem and signal,—like all rude devices, was quickly comprehended by the Celtic beholder. It consisted of a piece of wood burnt, or burning, as the case might be, and to which a gory pendant, either of white cloth or linen, was attached by way of hieroglyphic embellishment. It told the beholder his services were required by his chieftain instantly, at the muster-place,—that the enemy meditated conflagration and slaughter; and he was called upon to defend himself and those he loved from the direful consequences of foeman's brands and hostile blades. All this he understood full well, and he seldom required any thing further to quicken his movements toward the scene of action than a hasty glance at the meteor cross, as it darted among his lake-girt path, like "a thing of life." Thus the symbol served two purposes. It showed the intentions of the foe, and the fate of the Clans-man who refused to respond to its significant points (dipped in blood) or measured shaft,—a structure reared by the haggard eye and ministering hand of the mountain Seer for a special purpose. The author of the Lady of the Lake was not only true to poetic feeling, but to nature, when he painted the sons of Alpin and their impulsive movements, as the fatal token appeared among them during the royal hunter's visit to these secluded dells and ravines. "Speed, Malise, speed!" was Roderick's impatient command to his fleet footed hench-man; and we follow that trusty carrier in his hasty mission to fulfil the behest of his chief. His flight across Loch-Katrine, like a swift winged heath-bird, conveys the proper idea of rapidity with which similar tidings were wont to be spread over hamlet and village. The "herald of battle, fate, and fear," speeds on. He exhibits his signal, shouts the meeting-place, and rushes forward like the wind, leaving the excited beholder and listener of his brief speech to act without doubt or question, and that instantly and briskly:—

"The fisherman forsook the strand,
The swarthy smith took dirk and brand;
With changed cheer, the mower blithe
Left in the half-cut swathe his scythe;
The herds without a keeper strayed,
The plough was in mid-furrow staid,
The falconer toss'd his hawk away,
The hunter left the stag at bay;
Prompt at the signal of alarms,
Each son of Alpine rush'd to arms;
So swept the tumult and affray,
Along the margin of Achray."

Although I have taken a poet's version to verify historic representations,—a poetical narrative, instead of the historian's matter of fact words, the reader cannot object to them when they are so entirely in accordance with well known and well authenticated incidents. The inherent spirit of the Highlander has changed or varied but slowly with the lapse of time. As late as the eighteenth century (1745) the Fiery Cross was used to rally the mountaineers round Loch-Tay at the instance of Lord Breadalbane. Notwithstanding the signal was not so well responded to as it had been on an occasion thirty years previous to that time (1715) when a host assembled in a few hours to join the Earl of Mar, the Laird of Glenlyon, and the Earl of Breadalbane, it nevertheless displayed the ancient character of the people in the same remarkable light. Fidelity and Courage seems to be inseparably associated with the Tartan kilt and plaid; and hence the indignation of the Highlander at an act passed in 1747 to abolish the Gaelic garb and hereditary jurisdiction. His cherished dress seemed an inherited honor; and to be deprived of its use, one of the most humiliating of edicts. The McAlpines and the McGregors were absolutely transported with grief and mortification at the loss of their progenitor's costume; and it was a long time before their violent disaffection subsided, or was quelled by the subsequent relaxation of a silly piece of legislation. The privilege of resuming their proscribed dress was obtained for them by the Duke of Montrose during the present century; and, as already observed, it was displayed at Callender in all its primitive glory. The abolition of the feudal power appertaining to their chiefs, had far less effect upon the individual members of each clan than the temporary loss of the philibeg or kilt. And yet, considering the length of time the illegal dress was thrown aside, or out of use, it is remarkable that it was ever resumed again; and this fact proves incontestibly their veneration or predilection for the national habiliment worn, and the associations connected with their renowned chieftains and warriors. The garb of old Albin, or Gael, is endeared to them by the very scenery through which their free footsteps glide and press the heather beneath them, like the bounding roe of their native glens. And I do not remember a more enthusiastic sentiment, or a thought more likely to be uttered by a Highlander, than Scott has interwoven in the address of one of his heroes: "My heart would sink, and my arm would shrink and wither like fern in the frost, (says this bold mountaineer,) were I to lose sight of my native hills; nor has the world a scene that would console me for the loss of the rocks and cairns, wild as they are, that you see around us." These children of the mist never fail to evince their personal enthusiasm, or recapitulate cumulative testimony in favor of the striking inventions of their minstrels. This is sometimes very amusing, and the traveller is well inclined to overlook the fiction for the sake of the poetry contained in their revelations.

Within the demesne of Lady Willoughby D'Ensby, at Callender, a Roman entrenchment is duly commented upon by the casual visitor; but he is persuaded by the Gaelic guide to esteem it either as the work of their great wizard Michael Scott, or the arch-fiend himself. Even thus the monuments of their Roman invaders are viewed at this day by the Scottish peasantry; who never mention, or dwell upon the name of Agricola, but chant that of the famous Caledonian astrologer. The Roman general who defeated the renowned Scot, Galgacus, is entirely forgotten by the Lowlanders; and the Highlanders are not wont to be less national in their thoughts or oral statements. The martial cohorts and legions from the banks of the yellow Tiber, who lingered here (it is conjectured) during the second century, and erected fortifications and other structures all over the land, are not the "spirits of power" they are disposed to associate in their minds with the shadowy past. Their predecessors have taught them to favor the romantic or poetical version of every historic incident, and to rehearse each metrical legend with unfaltering credence and emphasis. This taste for the supernatural or marvellous, in preference to the literal or authentic chronicle of the historian, is one of the peculiar characteristics of Highland character. It is in truth a hereditary bias, and seems to be cherished by the descendants of those who firmly believed their departed companions would follow the same employments that occupied their attention upon earth; and in the apposite language of Dr. Blair,[†] "fly with their friends on clouds, or pursue airy deer, and listen to their praise in the mouths of bards."

I have briefly stated that a Highland hostel, upon the skirts of the Trosachs, was my first resting place after leaving Callender; hereby designating the famous little Inn of Ardchinchrochan at Loch-Achray, as the way-side study where the foregoing reflections were resolved into their present connected form. Let me pause here, then, remembering the inscription on an ancient Scottish sign-board, and its moral address, or rather hint to the rambling passenger:—

Pilgrims we be ilk ane,
That passen and are gone,
Then here sall pilgrim be
Welcomed wi courtesie.

Honest Izaak Walton, assuming the character of Piscator,[‡] seemed to imagine that his unique discourses by the river side, or the primrose bank, might perchance prove uninteresting or tedious to his civil auditor. He congratulated himself, therefore, when the patience of Venator held out until it brought them both in sight of the Thatched House; and thus they parted company to meet on the following morning at Amwell Hill before sunrise. If the indulgent reader be not entirely weary of this introductory chapter, the next and concluding one, touching The Highlands of Scotland, shall be speedily forthcoming. D.

For the Churchman.

Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning, laid out his pains and time to much better purpose, than if the course and position of the stars, the virtues of plants, the different complexions of men, the nature of all sorts of animals, in short than if the comprehension of celestial and terrestrial bodies, and their qualities, had employed his thoughts. For no knowledge which terminates in curiosity and speculation is comparable to that which is of use. And of all useful knowledge that is most so which consists in the due care and just notions of ourselves. This study is a debt which every one owes himself. Let us not then be so lavish, so unjust, as not to pay this debt by spending some part at least, if we cannot all or most, of our time and care upon that which hath the first and most indefeasible claim to it. Govern your passions, manage your actions with prudence, and where false steps have been made, correct them for the future. Let nothing be allowed to grow headstrong and disorderly, but bring all under discipline. Set all your faults before your own eyes, and pass sentence upon yourself with the same severity that you would do upon any other, for whom no partiality hath biased your judgment. When this is done, seriously lament your transgressions; open your guilt and grief before God; show Him the troubles of a wounded conscience, and the malice of them that lie in wait for your soul. And when you mortify yourself and melt away in tears of contrition before Him, extend your charity to your fellow Christians; and let me, in return for this good advice, be particularly remembered in your prayers.—*St. Bernard.*

When thou enterest the Church to join in the public worship, be sure to leave all the hurry of wandering and tumultuous thoughts behind thee, abandon business and care of all sorts, that thou mayst be distracted by no intruding object, but fix thy mind entirely upon God. For how is it possible that a man should converse with his Maker who is all the while secretly entertaining himself with the world? Let then thy meditations be confined to Him whose observing eye is placed constantly upon thee; and listen attentively when He speaks to thee, that His ears may likewise be open when thou addressest to Him. In this case you will find the several parts of divine worship mutually contributing to the improvement of each other. For the man that bears his part in the praises and prayers with all that thankfulness and humilty, that reverence and earnest zeal, which become such holy exercises, will find himself much better disposed to receive and profit by those instructions which the portions of Scripture then read are designed to furnish him with; and every word that proceeds out of the mouth of God will then have its due weight and efficacy upon the hearer.—*St. Bernard.*

There are numbers of those bright spirits which do with wondrous watchfulness and satisfaction rejoice with the congregations of good Christians in their praises; and observe their behavior and their prayers; and are present with their pious meditations; and keep guard about them in their sleep and solitude; and direct and preserve the governors of our Church in the exercise of their spiritual authority and function. For this is sure, that the heavenly powers have a very tender regard for their fellow citizens upon earth; and being all *ministering spirits sent out to minister for them who shall be heirs of salvation*, we have no cause to doubt that they are very solicitously concerned for the good of their charge; that they conceive a sensible joy at it; that they strengthen, instruct, protect, and take all the care they can of them, in order to obtaining it.—*St. Bernard.*

You will say perhaps, I say my prayers every day, and yet I see nothing come of it; but I return from my closet or from Church just the same I went in. None answers to my call; none speaks comfort to me; my requests are not granted; but I seem to have taken all these pains to no manner of purpose. This is a common, but withal a very foolish objection, and proceeds from the ignorance or the impatience of those that allege it. These people do not duly observe the import of that promise which Truth itself hath left us, *Verily I say unto you, what things soever ye ask when ye pray, believe that ye receive them, and ye shall have them.* Do not therefore despise prayer as if it were a thing of no benefit and consequence; for He to Whom thou prayest makes great account of it; and there is not a word thou speakest, but even before it is well out of thy mouth He orders it to be written in His book. One of these two things we ought to depend upon, and should be possessed with the most assured persuasion of; that God will always give us either the very thing we ask, or in its stead somewhat else which His wisdom knows better for us. Let therefore thy thoughts of God be the noblest and most honorable, but those of thyself the meanest and most humble, that possibly they can. Thou canst not err in either of these extremities.—*St. Bernard.*

For the Churchman.

Trial of Bishops—No. 6.

Mr. Editor,—Among the pernicious defects of the existing canon for the trial of bishops, is that which allows a verdict of conviction to be rendered by a bare majority of the triers. This is a feature so obviously unjust that it is sternly frowned upon by all the laws of the land. In the secular courts for the trial of criminals, the accused is always accounted innocent until the whole of a jury have found him guilty. If even as many as eleven of the jurymen are persuaded of his guilt and but one cannot agree with them, the person arraigned is either allowed another legal investigation of his case without the least prejudice from the first proceedings, or, as sometimes happens, is discharged without further prosecution. There are so many good reasons for this provision, that notwithstanding the many vexatious inconveniences constantly experienced through the disagreement of the members of our juries, there is not so much as a hint that it would be proper to abolish it. It is admitted that it costs us trouble and is sometimes a sad annoyance; but then, we say, it is in this respect only like every other temporal blessing; and we would not any more reject this demand for unanimity in a jury from our statute book because it adds to the cares and fatigues of our courts, than we would refuse a rose because it is surrounded with thorns. We retain this demand because we believe it to be essential to at once liberty and justice: and we would as soon think of parting altogether with the almost adored right of trial by jury as to part with the one of its characteristics which requires that there should be an entire agreement among those who are appointed to find a verdict.

Experience has shown us that minorities are quite as likely to be right as majorities. But even if this were not true—if it were certain that a majority in a jury would in every case be nearer the truth than a minority, we would not consent to an alteration in our system: for in a matter of such vital importance as the reputation and liberty or life of a fellow citizen, we are utterly disinclined to trust to probabilities; we want every shade and shadow of doubt removed; we must have as much of certainty as is consistent with the imperfection of human investigations. We know that, for example, four of the occupants of a jury box may together possess more of the qualifications for arriving at a true view of a case than all the other eight who are associated with them. Their natural endowments, education and habits of mind may direct them to a clear discernment of the merits of the case, while the others might be rendered wholly incompetent for a similar discernment by their prejudices and corresponding mental traits and indulgences.

But there is a way in which we *do* allow ourselves to take into account a probability; and that makes us only the more tenacious of our right to have an entire concurrence in a jury. It is this. We think it more probable that a portion than the whole of the twelve will be carried away by momentary impulses, and so led to opinions and action which in their cooler moments they would condemn. There is in every trial quite a sufficiency of tendencies towards such an effect. There are, for instance, the skill and eloquence of counsel, the want of skill or a partial bias in the judge, and sometimes the craft of an experienced and designing witness. From each of these a majority of a jury may receive impressions perfectly fatal to their perception of the equity of the case. Indeed, a combination of all these causes, or perhaps the operation of only one of them might unrighteously affect the minds of the whole twelve. But this is not so likely as that a majority will be thus affected. We desire that a matter which is worthy of being brought to the notice of a court, should be subjected to the coolest reason and most rigid scrutiny: and though we are not positively certain we secure this end by our requirement of an unanimous verdict, we think we have a much greater probability in its favor than if we allowed a verdict to be rendered by only a portion of the jury.

When a jury does not agree there is, according to common apprehension, a doubt as to the guilt of the accused. Our laws give him the benefit of this doubt; and so healthy is the general feeling on this subject that no one attempts to alter the legal provision by which the benefit is had. Here we have one of the most salutary applications of the great Gospel law of charity. It is not the less beautiful because it is obtained through the operation of secular enactments.

Now it is a question well worthy of the consideration of Churchmen, whether the advantages thus secured should be confined to the world. Ought not our ecclesiastical tribunals to guard the rights of those who are arraigned before them, as effectually as the civil courts? And ought we not to be instructed by the experience and skill to which thousands of years and millions of cases have contributed? Ought we not, like the laws of the land, to make provision for the administration of justice in such a way that mercy shall be both retained and respected? And in what way can this be done better than by incorporating in our canons a feature that has been found to be so salutary in secular law?

If it be thought that we are asking too much when we demand that all the triers of a bishop agree upon a verdict before it can be binding, let some modification of the request be adopted—something that shall approach the excellence which civilians have provided for the good of their country and people. Let us have *some* change. Almost any alteration would be better than to allow the canon to remain as it is. Let us give the accused a better chance for justice than he can now enjoy, even though we draw not nearer to true worldly wisdom and experience than to provide that not less than two-thirds of the bishops present at a trial shall be necessary to convict the brother who may be so unfortunate as to be presented.

Look at the effect of giving to a majority the right to dispose of the reputation, office, and usefulness of a prelate. We have it fairly presented by the recent trial. The verdict has been received in different ways by two great parties; but yet neither side is satisfied. They who believe that the testimony does not warrant the verdict are dissatisfied for various reasons, but particularly because they think it wrong to deprive a bishop of his influence, his office and his temporal comfort by the vote of a majority of his colleagues. They think that the rights of the individual and the peace and prosperity of the Church demand that a matter so important should be decided only by a large proportion of the bench of triers, if not by an unanimous vote. And they who claim the result as a victory are dissatisfied because they know they have not bishops enough with them to impart to the verdict the weight which they desire it to carry. They are disturbed that six prelates, distinguished for the possession of the high qualities appropriate to the successors of the Apostles, and certainly in no respect inferior to the brethren from whom they dissent, are opposed to the conviction of the accused. They feel that this fact has thrown a shade of doubt if not of suspicion over the judgment of the Court, and that this is an effectual bar to any agreement in the public mind with respect to the justice of the sentence. And so much are they disturbed by this that, under the influence of their irritation, many have proceeded to the length of impugning the motives of those Right Rev. Fathers whose view of the case is different from their own. The existing canon has thus proved an annoyance to the very persons whose prejudices and wishes the only instance of its application has favored. No party is entirely satisfied with the result. No body admires the instrument by which the result has been obtained. All claim that greater unanimity should have prevailed. Why then should not the canon be so altered as to secure such unanimity in future!

Some one may contend that there is not the analogy I have supposed between a trial by a bench of bishops and an ordinary jury, and that our prelates when listening to the proceedings against one of their number are acting as judges. If this view could be allowed it would be shown that I should be satisfied with the decision of only a majority.

But it cannot be allowed, because the trial of criminals in all parts of our land is *always* by jury; and the presentment of a bishop is analogous to an indictment against a criminal. Surely we ought to be willing to extend to our arraigned prelate privileges equal to those granted to the prisoner of State. The High Priest of a Church, until he be proved unworthy of his office, should have the right to be tried in a way certainly not less oppressive and intolerant than that which is appointed for the investigation of charges against pestilent fellows, movers of sedition and murderers.

Even if it were not true that the analogy holds only with the case of criminals, and that these are invariably tried by a jury, and that therefore our bishops in our trials should be regarded only in the light of judges, it could be shown that more than a majority ought to be required for a conviction. For be it remembered that the judges, a majority of whose votes determines a case where property is involved, are trained to their business. From an early period in their lives they have been engaged in legal pursuits. They became distinguished in their calling; and it was for their acknowledged and pre-eminent fitness that they were selected for their high and responsible office. They had great experience and skill as jurists before they were allowed to guide the administration of justice. It would, therefore, be tolerably safe to trust a decision to a majority of their votes. There is likelihood of a very small inequality among them. There is but little chance of one through more of tact, practice and knowledge, having the virtual control of the Court; for all have alike been schooled and disciplined for the place, and every one has been in the habit of thinking and deciding in such matters for himself.

But how is it with our bishops when they are trying a cause? They are engaged in an entirely new business. They are doing that for which their education, their profession, their habits and the whole tenor of their lives unfit them. Scarcely one of them has ever dreamed of presiding at any trial. They may not be familiar with even the rules for judging of evidence, further than they have acquired such knowledge from investigating the evidences of Christianity. Should a majority of such judges decide a case in which is involved the happiness and office of one of their brethren, the peace and prosperity of his diocese, and the honor and general good of the Church? If there should happen to be among them one who had had great legal experience, and especially if he should be a man of unusual ability, would they not be likely to be directed by him in so many important points that he would actually hold the fate of the accused entirely in his own hands?

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[*] War Cry.

[†] Dissertation on the Poems of Ossian.

[‡] Complete Angler.

But even leaving the presence and influence of such a one out of account, how is a bare majority of prelates to render justice in a trial? Their business occupies them much with the doctrine and practice of charity, but more with the doctrine of human depravity and the deductions which they are *obliged* to draw from it. All they do and *all* they say is based upon the belief that *man* is capable of any thing in the shape *of* sin; and, unlike civil jurists, they bring to the investigation they undertake the presumption of guilt instead of innocence. Experience proves how easily they are deceived in the management of themselves and their own affairs as well as of the persons and affairs of their dioceses; and why may they not be as easily deceived in the hearing of evidence and the conduct of a trial? Nay, why may they not be *more* easily deceived in the latter case, since in their own or their diocesan matters they have experience, while in the trial of each other they are perfect novices. And shall we, when the facts are thus, commit to only a majority of them the right to condemn and punish a brother?

But let us turn from what might be to what actually is. Let us inquire how many members of the recent court were qualified by their education, habits and previous employments for the office of a judge. How many of them have had a legal training? Two. One of these (Bishop Lee) previous to his recourse to theological studies, had but comparatively little experience at the bar—so little that notwithstanding his many excellent qualities, his best friends would not have once thought of recommending him for a judgeship. The other (Bishop Hopkins) was an experienced lawyer, an advocate distinguished for the fulness with which he identified himself with the cause of his client as well as for the learning, skill and tact which he had ever at command. His friends would have advised him never to wish for a seat upon the bench; not because they would at all have doubted his *disposition* to administer impartial justice, but because they deemed him by nature and practice better adapted to prosecute an offender or to screen him from punishment.

With these two exceptions, the court had no other fitness for their duty than good sense, general information and honest intention. Fifteen of the judges had not *the* knowledge considered absolutely indispensable in other tribunals. Some of them are known to have brought to the trial prejudices against the accused of great strength and long standing. All of them were naturally inclined to look for guidance in the discharge of their new and difficult duty, to him whose great talents had enjoyed extensive exercise in legal pursuits. And he, in prominent and important matters, had already opposed himself to the Respondent, and condemned him. In spite of himself he came to the investigation with a bias and feeling which prepared him while occupying the place of a judge to act as if he were of counsel for the presentment. Such was the leader of those who agreed upon the condemnation! It may be said he ought not to have been present at the trial. Nevertheless, the canon gave him a right to be there; and being present, the nature of the circumstances in which his brethren were placed gave him a directing influence. With things thus adversely arranged, no more than a majority was necessary to condemn and punish the accused!

Surely, Mr. Editor, it is not just to leave such openings for unintentional abuse of power. It is due both to the Bishop who is tried and those who try him to prevent an erroneous judgment by every possible means. If it be easy to sway a majority of unpracticed men, the Church must see that much more than a majority be had before she sanctions the disgrace of one of those whom she commissions to be her apostles and Fathers. If her laws are defective let them be altered. She acknowledges she is bound to protect the rights of her most unimportant members; let her provide corresponding protection for her highest officers. Her charity, her mercy, and her justice belong at least as much to her Bishops as to any other portion of her fold.

UNUS.

For the Churchman.

Tracts for the Seasons.

NO. XVII.

Having devoted a series of interesting and appropriate celebrations to the memory of the birth, life, death, resurrection, and ascension of our Lord Jesus Christ, and the fulfilment of His great and gracious promise to send the Holy Ghost the Comforter; and thus presented to the devout and grateful consideration of her members the infinite love of their Creator, Redeemer, and Sanctifier; the Church closes the hallowed course by the Feast which celebrates the mystery of the essential union in THE HOLY, BLESSED, AND GLORIOUS TRINITY of these Three Divine Persons. This union is nowhere more clearly set forth, than in that act in which, more than in any other, we would naturally expect a clear annunciation, however succinct, of essential and fundamental Christian principle—the act whereby men are severed from all other religious alliances, and brought into the Christian fold, the Church, as members into a family, or citizens into a commonwealth, bound to the profession of its faith, obedience to its laws, and resistance of its enemies. This act, according to Christ's appointment, is Baptism—"Go ye," said He to His apostles, "and teach," or, more conformably to the original, "*disciple*"—make disciples or Christians of—"all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Christianity was to be preached principally among heathens, who worshipped a multiplicity of gods; while its very corner-stone is the acknowledgment of but ONE God, who, throughout the whole of His revelation, most jealously guards, as the choicest point of His dignity and honor, and the most essential feature of His nature, His *oneness*, and entire removal from participation in divinity with any other being. Most strongly, therefore, is the gospel opposed to the errors of Polytheism, and most strictly obligatory on all its professors is the entire renunciation of those errors.

But if Christians are thus called to own and worship One only God, to the total exclusion of every other, how shall we account for that injunction of the Founder of their religion wherein "the Father, the Son, and the Holy Ghost" are represented as equally the Source of authority to make disciples, and equally the Objects of faith and religious homage?

We are deeply interested in solving this difficulty. But in what way shall we attempt this? Relating as the subject does to the nature and attributes of God, it is obviously one to the doing of full justice to which the unaided mind of man is unequal. Well was it observed by an apocryphal author, "Hardly do we guess aright at things that are upon earth, and with labor do we find the things that are before us; but the things that are in heaven, who hath searched out?" And well is it asked in Job, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven: What canst thou do? deeper than hell: What canst thou know? The measure thereof is longer than the earth, and broader than the sea." When the nature of God is the subject of our contemplation, the vanity of human reason should be humbled, and the presumption of human search chastened. Even if His *existence* could be proved from the contemplation of His works, there human discovery must stop. A knowledge of His nature and attributes can be had only *from Himself*. And when a volume is put into our hands, bearing, as does the Bible, every evidence of being a revelation from God, it is our sacred duty diligently to study it, and acquire all the information which it gives of its Divine Author. And when a religion, bearing as does ours, every evidence of being approved and acknowledged of God, prescribes an initiating act peculiarly exposed to the abuse of its enemies, and the charge of sanctioning the grand pagan error which it was its great object to overthrow, it is surely required of us to examine that point, and rightly determine concerning it.

"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost."

Who is here meant by the term "Father," is of course obvious. It can be none other than the Great God and Father of all, the Maker and Governor of the world, Who is above all, and through all, and in us all, and Whom, as our Almighty Sovereign, we worship and glorify.

But who are "the Son and the Holy Ghost" thus formally and solemnly connected, in obvious equality, with the Father! And why are they thus connected?

There can be no question that He who is here called "the Son," is He who is emphatically styled, throughout the New Testament, *the Son of God*. I say *emphatically*. For angels are called sons of God. Men in general are so called inasmuch as God is the Father of us all. Those admitted into covenant with God by baptism are His sons by adoption. *Faithful and devout* children of the covenant, because of their filial fidelity, and the especial parental affection with which God views them, are termed His sons in a still more peculiar and endeared sense. But to *One*, the title Son of God is given in Scripture with marked peculiarity, and characteristic emphasis. To Him it is obviously appropriate in a sense in which it can be given to none other. Of One only was it conceived that "He said God was His Father" in such a sense as thereby "*making Himself equal with God.*" Of One only is it said that He is the *only begotten* Son of God; and therefore so the Son of God as none other is; emphatically THE Son of God.

This Son of God, it is obvious from the whole tenor of the Gospel, is Jesus Christ. The peculiar propriety of His being thus designated appears from His own professions, confirmed by His exercise of divine power; and from what inspired writers declare of Him.

He says of Himself, Before Abraham was, I AM; not *I was*. This would have been consistent with His being a created person, having had existence before Abraham. This, however, supposing him to have been a created person, would hardly be consistent with the account given of His birth and childhood. The very peculiar expression *I am*, thus applied to a period long since passed, obviously means His *essential being*, His past as well as future eternity, His having been before Abraham's time, what He *ever* had been, what He was at the time He spake, and what He should always continue to be. It describes the *eternal now* which has been well said to characterize the divine being, nature, and perceptions.

In this expression, too, Christ appropriated to Himself the distinguishing title which the Great God assumed when He sent Moses as His ambassador to the Israelites—"Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." From *this* epithet is derived, in Hebrew, the word JEHOVAH, the incommunicable name of God.

Connected with this clear appropriation to Himself by our Lord of the characteristic name of God, are His declarations, *I and the Father are One—I am in the Father and the Father in Me—He that hath seen Me hath seen the Father.*

Can any acknowledge Christ according to His own claims, without acknowledging Him to be *truly God?* Can any profess to be His followers without thus acknowledging Him, and yet claim exemption from the charge of following not only an impostor, but a most impious blasphemer? And what then shall be made of the miracles which He wrought? They clearly give proof from heaven in favor of His claims.

And as clear the proof afforded by the doctrines of His inspired apostles.

"God hath in these last days spoken unto us by His Son, *by Whom He made the world;* Who, being the *Brightness of His glory*, and the *Express Image of His Person, and upholding all things by the word of His power.*" "Unto the *Son* He saith, Thy throne, O GOD, is forever and ever: Thou, *Lord*, in the beginning hast *laid the foundation of the earth.*" "GOD was *manifest in the flesh.*" "Of whom, as concerning the flesh, Christ came; Who is OVER ALL GOD BLESSED FOREVER."

The Scriptures, including especially those of the precepts, abound with similar passages. They clearly prove that Christ is so the Son of God as none other is; so as, though distinct from the Father, to be yet One in essence and nature with the Father, and therefore very God.

What now does the Bible inform us respecting "the Holy Ghost," in whose name also Christians are baptised?

There is a very perceptible difference in the manner in which the terms Holy Ghost and Holy Spirit, and as identical with the latter, the simple term Spirit, are used in different parts of Scripture. This is produced by the introduction of the well known figure whereby the effect bears the name of the cause. When we read of the Spirit's being poured out, and of the Holy Ghost being given, and when we are exhorted not to quench the Spirit, and meet with similar expressions, we of course conclude that there is meant but a divine operation, the effusion of God's grace, or the manifestation of His power. And hence it is sometimes erroneously thought that the Holy Ghost is nothing more than a mere attribute or energy of the Deity.

There are other expressions, however, in the inspired pages by no means reconcileable with this idea.

St. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" If the Holy Ghost is nothing more than an attribute, or energy, or operation of the Deity, it is not that to which a man could be said to be guilty of lying. Real personality is here obviously attributed to the Holy Ghost.

The same may be said also of these passages: —"As they ministered to the Lord and fasted, the *Holy Ghost* said, Separate *Me* Barnabas and Saul for the work whereunto *I* have called them." "It seemed good to the *Holy Ghost* and to us, to lay upon you no greater burden than these necessary things." "Well spake the *Holy Ghost* by Esaias the prophet unto our fathers."

Hence it follows that the Holy Ghost is a distinct Person, as much as the Father and the Son are distinct Persons; and not a mere attribute, effusion, or operation of the Deity. Passages, therefore, like those previously noticed, must be regarded as figuratively expressing the effect by the name of the cause. With this understanding, and meaning the Spirit's *influences* and *operations*, we may say the Holy Ghost is given, is poured out, is not to be quenched.

It appears then from the Scripture account of the Holy Ghost, that He is a distinct Person. What are His nature and character as such?

"Peter said, Ananias, Why hath Satan filled thine heart to lie to the *Holy Ghost?* Thou hast not lied unto men, but unto GOD." "Know ye not that ye are the temple of GOD. Know ye not that your body is the temple of the *Holy Ghost?*" "Well spake the *Holy Ghost* by Esaias the prophet unto our fathers." Comparing what the apostle here says Esaias spake with the same words as they appear in his prophecies, we find them there thus introduced, "Also I heard the voice of *the Lord*, saying." This *Lord* then, whose voice Esaias heard, is the *Holy Ghost.*

Hence it appears that the Holy Ghost, in Whose name Christians are baptized, and Whom the Bible represents as possessing distinct personality, *is God.*

The distinction of the Father, the Son, and the Holy Ghost from each other is also clearly established by the baptismal commission, and by the Scripture's declaring that the Father sent the Son, and that the Holy Ghost was sent by both; and is beautifully illustrated by the scene recorded in the second lesson for Trinity Sunday morning to have been exhibited at our Lord's baptism, when the Father audibly declared that He was His Son, and the Holy Ghost descended in the shape of a dove, and rested upon Him.

It surely cannot now be reasonably denied to be the doctrine of Scripture, that the Son is distinct from the Father, and yet very God, and that the Holy Ghost is distinct from both the Father and the Son, and yet very God. Connecting this with the acknowledged unity of God, we have the mysterious truth that there is but one God, and that the Father, the Son, and the Holy Ghost is each God, and each distinct from the others. Therefore the One Eternal God is both One and Three.

The pretender to the supremacy of human reason, and the sophistical disputer of this world, pass judgment forthwith on the doctrine as impossible and absurd. But a wiser than either has given an admonition which they would do well to lay to heart.—"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth."

We are not indeed to set aside the use of reason in religious matters; but we must exercise it within the sphere which God has been pleased to prescribe to its comprehension. When the nature of a subject is level to our capacities, we may determine as to what is agreeable or contrary to reason, what is entitled to our belief, and what is to be rejected as absurd or contradictory. We reject, for instance, as in itself utterly impossible and incredible, the proposition that a material substance may be whole and entire, at one and the same time, in two or more different places; because God has given us a capacity to judge in such cases; we know the properties with which He has invested matter. But when His nature, of which we can possibly know nothing but from Himself, on which our mind must be utterly incapable of originating a single idea, and which must necessarily be expected to possess characteristics that man's short and feeble sight cannot penetrate, is the subject of our inquiries, to reject a proposition merely because we cannot thoroughly comprehend or explain it, is the height of folly and presumption.

A volume is offered to us professing to be the revealed word of God. It has been received and reverenced as such, from time immemorial, by the wisest and most learned men, and been sacredly kept and guarded in that light, and held as embodying by divine appointment, its principles, franchises, and obligations, by an organized religious society, existing from the beginning of the world, which has, in all ages, comprised the most eminently pious and moral of our race. It becomes, therefore, the office of our reason to examine the evidences of these its high claims. Satisfied on this point, it then becomes its duty to seek, by diligent study of that volume, and due use of all proper helps, to attain to a knowledge of its doctrinal and practical precepts. *These*, therefore, his reason will at once determine, must be admitted and received by him as necessarily true and right, and laying him under a moral obligation to adhere to them, and make them the rule of his character and conduct. On points on which their accordance with human reason can be traced, it is right and profitable to do so. But in no case is its teaching to be rejected because such accordance does not appear. In a revelation from God we ought indeed to expect many things of which the inherent reasonableness, propriety, and excellence may be established by the due exercise of our reason and reflection. But we must also expect to find things entirely beyond the reach of their discovery or comprehension.

Now a work possessing every evidence of being divinely inspired, and thus claiming our reason's full assent, represents God as One and Three in a mysterious union and distinction which we are not yet allowed to comprehend. That is one of the secret things which belong to the Lord our God. The fact of there being this Trinity in Unity is among those things that are revealed; and it is therefore our duty humbly, devoutly, and implicitly to acknowledge it.

In the simplicity of primitive times, when Christians were content to receive the great truths of their religion in such wise as they are generally set forth in Holy Scripture, and had been handed down by the apostles, and before the oppositions of philosophy falsely so called rendered it necessary to reduce evangelical truth into systems, and explain and defend the pure language of the gospel against perversion, misunderstanding, and misapplication, general consent was given to this mysterious doctrine on the ground of its being revealed, without the necessity of attempting to define or guard it. When, however, the pride of human intellect undertook to fault this and other portions of divine truth, the term *Trinity* was introduced into theology, and adopted by the Church, simply as one of convenience, to express the evangelical tenet that the Father, the Son, and the Holy Ghost, Each God, constitute the One God. Nor was the term Person adopted with the least idea of bringing our notions of distinction in the Trinity to a level with those of distinction among men; but merely to indicate that we receive the Scripture truth of the distinction in the One God of the Father, the Son, and the Holy Ghost from Each Other; and therefore call Each a Person. The nature of this distinction we pretend not to explain or understand.

No greater tax is imposed upon our faith in this matter than in almost unnumbered mysteries daily claiming our assent in the works and dealings of Providence. And surely if we are subjects of that humility which is one of the true Christian's distinguishing badges, it will be enough for us to know that thus it is written—thus it has pleased God to reveal Himself. It is a strong evidence of divine wisdom and goodness to make faith a moral act by requiring it in cases in which it must flow from a willing trust and confidence in God where human search can find out nothing, and in which it leads to that sacrifice for Christ which is involved in the fulfilment of His precept that we love God with all our *mind*. In the cherishing of this faith, the Christian may humbly hope to be made a partaker of the blessing pronounced on those who *have not seen, and yet have believed.*

Forget we not, however, that the great doctrines of our religion do but a small part of their work in merely drawing the understanding into the adoption and admiration of them. Nobler themes indeed are not afforded by the whole range of subjects that can be offered to the mind of man. Nowhere can an enlightened and well regulated intellect find more elevated or gratifying exercise of its powers. But those doctrines must reach the *heart* and *soul*, regulate the affections, control the character, and bring the whole man into full, sincere, and consistent devotion to the great THREE IN ONE, Whose nature, attributes, and acts they disclose in the clear light of divine inspiration. Be it the subject of the Christian's constant and faithful prayers, studies, and efforts, that it may be so with him. In his heart receiving, and in his character and life practically applying, the faith once delivered to the saints, he will know it to be indeed the truth of God, not only by the full and clear evidence of the inspired Scriptures, but also by the *testimony in himself*—his own happy experience of its peculiar adaptation to such a religion as man's wants require. His faith will, for Christ's sake, be well pleasing to his Heavenly Father, and by the mighty power of the Holy Ghost, bring forth fruit unto everlasting life. This blessed consummation attained, the glass through which he now sees darkly will be removed, knowledge in part be done away, and he be allowed, seeing face to face, and knowing even as also he is known, to penetrate into the awful depths of gracious mysteries which, here past finding out, are wise and wholesome trials of his faith.

B. T. O.

For the Churchman.

The Cross.

Mr. Editor,—In looking over some old papers I find two which relate to a somewhat singular coincidence of circumstances. It so fell out that some two or three years ago, in two parishes, several hundred miles apart, Crosses had been erected on their respective churches. Some brethren, however, and perhaps sisters, "weak in the faith," were grieved at this, and somewhat roused in the spirit of the natural man. The result was, in each case, that the Cross was removed. Happening to have friends in both parishes, the circumstances became known to me. In one case a young lady expressed her feelings on the subject in poetry. In the other a letter was written by a friend to one of the vestry. Of each of these I had a copy; and *these* are the two papers to which I referred above. On looking over them after so long an interval, it has occurred to me that they contain sentiments, views, and indications of feeling that may not be either uninteresting or unedifying to your readers. I therefore take the liberty of sending for your disposal the *verses* and extracts from the *letter*.

ECCE SIGNUM.

The Cross.

"But we preach Christ crucified."—1 COR. i. 23.

"When will the mind of man be brought,
To check its waywardness of thought
Before this solemn theme?
When meek and childlike will he lay
Low at the cross, and hail each ray
Of light which thence doth gleam?

"Ah! never, never till his pride can brook
This symbol of our pure and holy faith,—
Till on this emblem he can humbly look,
And bless the Lord who bore for him its scathe.
Till to each hope the cross of Christ appears
As mercy's sign—the pledge that prayers and tears
Accepted are when laid upon the shrine:
Till rising up the cross of Christ he views,
Till daylight's closing beam its form renews
Ever before him touched with light divine.

"Alas! what anguish fills the heart
When men at this blest symbol start;
When from the sacred fane
With clamor loud and senseless din
They tear the emblem which within
The inmost soul should reign.

"The preaching of the cross—no other theme
Within the Church's walls should e'er be heard.
Such accents best man's fallen state beseem,
Contrition's tear melts with each earnest word.
The meek, the pure of heart attend each tone,
Rejoicing still that precious faith to own:
And daily crucified
They follow toiling up the steep ascent,
Where Christ beneath His heavy burden bent,
And fastened to it, died.

"What of more beautiful doth earth afford—
What of more fitting than this holy sign,
Borne on our brow since taken by the Lord,
To be an heir of promises divine?
Touch it not brethren!—there it stands to crown
The tower's height, and it should ne'er be said
That timid fear took the blest emblem down—
Fear of that world for which the Saviour bled.
He died upon the *cross*, and Roman hearts
May hold this truth in common with our own.
"We leave her creed where she from Scripture parts,
But still we leave her not this sign alone.
We claim the cross of Christ, and still our prayer
We raise that fearlessly each Church may bear
This emblem on her spire.
Pride may rebel and heresy may spurn,
But simple faith to it will ever turn
Nor other joy desire."

Extracts from a letter to a friend on the subject of having a Cross on his Parish Church.

"Representatives or emblems comprise no small part of both the principles and practice of architecture. In that of a civil or secular nature this is abundantly manifested. Something is meant to be symbolized, to be brought to mind, and thus to give character to connected ideas, in the greater part both of its ornamental and useful appendages.

"Is it wrong to introduce the same principle into sacred architecture? I believe the common sense of Christendom answers at once in the negative. The answer is founded on God's word. That is full of allegorical descriptions and allusions designed to influence the heart, and lead the soul, by images which make their first appeal to the senses. Especially is the Cross frequently presented to the mind's eye as symbolising all that is precious and good in the blessed religion of the CRUCIFIED.

"How common to make an anchor the emblem of hope! a dove that of the Holy Spirit! a wreath that of Christian victory! a triangle that of the Adorable Trinity!

"Are these things wrong? If not, why discard the more purely and more frequently sanctioned Scripture emblem of the Cross as symbolizing our holy faith?

"Papists have adopted the Cross.

"And will we give it up to them? Will we grant that it symbolizes popery? Does it not belong rather to us who would rescue the holy gospel from the wicked and heretical perversions of popery? Ought we not, with bold and honest face, to assert our right to this hallowed symbol, and thus deny that of the enemies and abusers of the Cross?

"I verily believe that if we would unitedly and perseveringly, by asserting our rightful claim, protest against the false one of Rome, to the *title Catholic*, and the *sign of the Cross*, we would do much to weaken its hold on that mass of common mind, in which, especially in this country, so much of its strength is found.

"Shall the Cross, wherever it has been erected on a true Catholic temple, be thence removed? Would not this be a concession to popery against which every sound Protestant feeling should revolt?

"The Church is beginning to see this matter in its true light. Her sacred temples are beginning, in no small numbers, to be adorned, within and without, with that truly evangelical ornament and symbol, *the Cross*. It belongs not to popery; and when she would claim it as hers especially, we are able to show to her that we *protest* against the claim, and retain that symbol as part of that Catholic inheritance which she has sacrificed to heresy and schism."

For the Churchman.

Mr. Editor,—The following is near akin to many of the *stories* we see "in the papers," such as a "Funeral in St. John's Church, Brooklyn," "re-marriages at Nashotah," &c. A.

From the Western Episcopalian.

BIG STORIES.—The following account of the organ of our church in Newark, is going the rounds of the political papers. One editor at least has republished it believing it to be true.

"An organ of much larger dimensions is building at the same establishment for the Episcopal church in Newark, Ohio, which will be the largest of the kind in the United States. It is to have **100** stops, to be **75** feet high, **50** wide, and **30** deep; the longest pipe will be **64** feet."

Whether the writer of the above was himself hoaxed, or whether he was endeavoring to hoax others, I don't know, nor much care. It is true we have a beautiful organ building, and one which we hope we shall not be ashamed of, but it is not quite *twice as large as the church itself!*

This story will do to go with another that has been already published—I don't know how many times, and believed by many because accompanied with abundance of names and dates, of the discovery of a human skeleton **35** feet long, **10** feet through the shoulders, and **7** feet from the breast-bone to the back! Or with another one that is now vouched for as true,—of the creation of an egg by galvanism and the hatching from it a bird, such as Adam never named, and of the interference of the Church in Germany to stop such blasphemous creations.

The fact is that the periodical press must look out, or it will have an excellent excuse for *never* telling the truth—that of *having forgotten how!*

NEWARK.

The Churchman.

New York: Saturday, May 17, 1845.

"A Few Brief Remarks on Resignation" is the title of a small pamphlet just published, which it was the editor's intention to review this week had not his absence from the city obliged him to leave the editorial department in other hands.

We now purpose to insert the pamphlet in our next, with the omission of the first paragraph, but we cannot wait till then to express our regret at the reflection contained in that paragraph on the author of the pamphlet "What shall the Diocese do?" as "a tract *purporting* to be written by a friend of Bishop Onderdonk." We know the writer of that pamphlet, and believe him to be incapable of making an insincere profession. We know, moreover, that there are many persons of sound Church principles and who are the friends of Bishop Onderdonk, who yet believe that his own happiness and the prosperity of the Diocese would be promoted by his resignation. We do not adopt these views nor favor them in the least degree. On the contrary we have expressed ourselves strongly against such a course on grounds of principle, on canonical grounds, on grounds of expediency, in every view in which the matter can be placed. On this subject we concur entirely with the author of the "Brief Remarks." But knowing as we do that there are friends of the Church and friends of Bishop Onderdonk who take an opposite view we object strongly to such reflections as that we have mentioned, as unjust in themselves and calculated to sow the seeds of dissension. That there are those who have advised resignation from motives of hostility to the Bishop is undoubtedly true; but to insinuate that all who adopt the same view are actuated by the same motives, and that in the face of their declaration to the contrary, is, we must say, a proceeding unfair and gratuitously offensive.

We are happy to say that the following work is about to be published:—

THE DOCTRINE OF THE CROSS, *illustrated in a Memorial of a Humble Follower of Christ. First American, from the Second London Edition.* New York: Henry M. Onderdonk & Co., No. 25 John street. 1845.

PLATO AGAINST THE ATHEISTS; *or the Tenth Book of the Dialogue on Laws, accompanied with critical notes, and followed by extended dissertations on some of the main points of the Platonic Philosophy and Theology, especially as compared with the Holy Scriptures. By* TAYLER LEWIS, L. L. D., *Professor of the Greek Language and Literature in the University of the City of New York.* New York: Harper & Brothers. 1845.

It is with us an axiom that no reconstruction of our philosophical systems, (not to say ethical and political,) will to any extent deserve success, which is not thoroughly pervaded with the Platonic spirit. For this reason we are glad to see an awakening interest taken in the study of Plato, and facilities afforded thereto by such editions of parts of his writings as will best meet the wants of our scholars. Little, however, had been done of which we are aware, till an edition of the Gorgias by Professor Woolsey of Yale College appeared in 1842, than which, by the way let us remark, no one edition of any classic has ever appeared in this country better fitted for a text-book in universities. That, however, *did* aim at being a text-book, and by its clear analytical introduction as well as its accurately critical annotations, has laid us under a deep sense of its value as a means of providing some knowledge of the text of Plato. Professor Lewis's volume is of a different kind; his aim has been to make it a text-book not so much of the Greek language as of Platonic philosophy, a starting point for his various excursions into regions of thought now seldom visited. Why he deems such investigations important will be best stated in his own language:—

"We believe that in this age there is a peculiar call for a deeper knowledge of Plato. Some acquaintance with his doctrine of ideas seems needed as a corrective to the tendency, so widely prevalent, to resolve all knowledge into an experimental induction of facts, not only in physical, but also in ethical and political science. If the Good, to adopt our author's own style, is something more than pleasure or happiness, either present or anticipated—if the True is something higher than past, present or future *facts*—if the Beautiful is something more than a generalization from pleasing individual sensations—if the Just and the Right involve inquiries far above those endless logomachies and questions of casuistry which form the main features of modern ethics—if the State is a reality transcending a present aggregation of flowing and perishing individuals—if Law is a spiritual power distinct from the muscular force of a majority of present wills—if GOD is something more than gravitation, or the eternal development of a physical fate, which is only another name for an eternal succession of inexplicable phenomena—if there is a real foundation for the *moral* and religious, as distinct from and not embraced in, the *natural*, or, in other words, if penalty and retribution are terms of far more solemn import than the modern jargon about physical consequences—then surely is it high time that there should be some disturbance of this placid taking for granted of the opposing views; then surely should Plato be studied, if for no other purpose, as a matter of curiosity, to see if there may not possibly be some other philosophy than this noisy Baconianism, about which there is kept up such an everlasting din, or that still more noisy because more empty transcendentalism, which some would present as its only antidote. In place of all this, we want the clear, simple, *common sense* philosophy of Plato, commending itself, when rightly understood, to all the κοιναι ἔννοιαι, or universal ideas of the race in distinction from that miscalled common sense which is only the manufactured public opinion of the moment—a philosophy most religious—most speculative and yet most practical—most childlike in its primeval simplicity, and yet most profound. We speak with confidence on this point. The young man who is an enthusiastic student of Plato can never be a sciolist in regard to education, a quack in literature, a demagogue in politics, or an infidel in religion."—*Introduction*, pages 11–13.

With such earnestness and vigor we feel sure that the task which has been undertaken cannot fail of enlisting the warm admiration and approbation of those who long for some higher system of philosophy than those prevalent. Especially will the unsparing attacks made on those pursuits dignified by the name of Natural Philosophy meet the yearnings of those whose sentiments of reverence for GOD cannot away with the theories by which "imponderable agents" are virtually substituted for the Providence which governs all things, the Being who is essential (not wisdom merely, but) goodness, mercy and truth *relieved* of these attributes one after the other till nothing is left but a simple intelligence, and which in effect would substitute for Him in whom we live, move and have our being, a *principle* more sluggish and unconcerned than the gods of Epicurus. That to some such conclusion as to our present state all will come who fairly survey the tendencies and developments of modern *science*, we cannot doubt. With a subtle semi-atheism influencing our learned men and a bold rationalizing indifference leavening the conceit of half-learned men, while practical immorality issues in the lower classes, it is surely time that a higher standard were set for all ranks.

But we have no wish to inflict any more of our own ideas on these points upon our readers. Our pen will be better employed, and their time more profitably spent in some account of the work before us. It opens with an enthusiastic introduction, of which we have given a specimen. Then follows the statement of the argument, and next to it the Greek text, accompanied by critical and explanatory notes. References to the more extended notes and dissertations occur here which occupy the rest of the volume. It is here that Professor Lewis has put forth his strength, discussing fully every point connected with the text, the main object being the same with Cudworth's well known work, viz. the confutation of Atheism. The dissertations are seventy-five in number, and abound in most apposite illustrations from the other Platonic writings. To give any idea by way of abstract of the contents of these dissertations is utterly out of our power: their compactness denying further compression. One or two features we may notice, and conclude with an extract from the 34th excursus.

In excursus the 60th we find Prof. Lewis almost adopting the view of those who have thought Plato in some sense under Divine guidance in his writings, but on the whole adopting a more enlarged and philosophical theory, for which we refer to the volume. Again: in more than one place expressions are used which will do any thing but conciliate the favor of geologists and physical inquirers in general. But this we imagine will give the author but little concern. The extract which we give needs no exponent of its meaning. After one or two explanations of the way in which Plato's doctrine of θεοι was consistent with his belief in the Divine Unity he thus continues:—

"We may even go still further in our apology, and maintain that if he did hold that the heavenly bodies were animated, or that they were severally under the care of distinct spirits there was, in the latter opinion at least, no serious error even when viewed in the light of revelation itself. The Bible not obscurely teaches that the personal destinies of individual men are, in a measure, under the direction and guardianship of supernatural beings. Churches are said to have their guardian angels according to Rev. ii. 1, which we prefer to take in this literal sense, rather than to adopt any other interpretation which has been forced upon it in the controversy respecting ecclesiastical government. The same doctrine is pretty clearly intimated in respect to nations, Daniel x. 20, 21, where Greece and Persia are said each to have their invisible champion, whether of a good or evil nature. There is also a remarkable passage, Deuteronomy, xxxii. 8, which, if taken according to the Septuagint version, would directly establish the same doctrine. "When the Most High divided the nations, when He separated the sons of Adam, He appointed the bounds of the people *according to the number of the children of Israel*," as it is in the Hebrew, but, "*according to the number of the angels of* GOD, κατὰ ἀριθμόν ἀγγέλων θεοῦ, as it stands in the Greek of the Septuagint. We cannot account for the difference, but it certainly seems as though the Greek version was more consonant with the context which follows, and which asserts that "Israel is the LORD's peculiar inheritance," in distinction from the other nations which seem to have been left to the subordinate care of other directing powers. This very passage, too, it should be remarked, is quoted by Eusebius, *Praep. Evang.* xi. 26, to prove that Plato obtained his doctrine of the Δαίμονες from Moses. That such an idea prevailed among the heathen nations, especially the Persians, is evident from Herodotus vii. 53, θεοὶ τοὶ Περσίδα γῆν λελόγχασι.

"The Bible teaches us also that even the ordinary causes of physical events are under the controlling agency of angelic beings. "He maketh His angels winds, His ministers a flaming fire;" as the author of the Epistle to the Hebrews renders it. Science with all its modern boasting can affirm nothing in opposition to this. It is a view which interferes not at all with the regularity and the apparent laws of physical phenomena, and, as we have seen, the Bible quite plainly reveals it. Nay more, may there not be found some countenance then to this very doctrine of Plato? If individuals and churches and nations and every department in nature have their presiding invisible powers, why not the heavenly bodies, why not an angel of the sun, of the moon and of each planet? Did the ancient Hebrew writers mean only physical instead of psychical powers, when they spoke of the *Hosts of Heaven*, and used that most sublime epithet, *Jehovah Tsebaoth*, or *Lord of Hosts*? The Septuagint by rendering it κύριος δυνάμεων have seemed to refer it to physical rather than spiritual agencies;[*] but it is a serious question whether much more than this is not contained in the Hebrew? Was it simply a sublime personification when it was said, 'He bringeth out their host by number; he calleth them all by name?' or when we are told that, at the creation of our earth, 'the stars of the morning sang together, and all the sons of GOD shouted for joy?' We have no hesitation in preferring this, extravagant as it may appear, to that modern extreme which would leave such an immense unanimated solitude between man and the Deity, instead of filling it up as the old Patristic theology did, with δαίμονες, angels, thrones, dominions, principalities, and powers:—

With helmed Cherubim
And sworded Seraphim,

and all that array of invisible beings whose existence the Bible does seem to take for granted, although some in former times may have carried it to an extravagant extent.

"Surely we may still maintain the precious Protestant doctrine, that no one but the Supreme Lord of Hosts is entitled to any the least species of religious adoration, and yet believe in many an order of being, which, although of far higher rank, yet constitute, with man, an immense brotherhood of created intelligences, all intended for the manifestation of the glory of Him, by whom, and for whom, all things were created whether visible or invisible, whether in the earth or in the heavens. There is some reason to fear that Protestants, under the guise of a hyperspirituality, have gone too far in the opposite direction to what is really a materializing and physical hypothesis. When we discover a disposition to banish in our minds all intermediate spiritual agencies, and, by magnifying natural causes, to place the Deity at the most remote distance possible, it does really seem as though, if we could or durst, we would dispense with *His* presence also in the regulation of the universe. In all ages, a tendency to that Sadduceeism which barely saves the doctrine of the soul's existence in another state, has been held, and justly held, to be near of kin to infidelity, if not to downright atheism. Far better to believe too much on this subject than too little, even if we cannot agree, with Plato, that there is a presiding spiritual superintendence assigned to each celestial body." Pages 231–3.

We must close our notice of this work; one which we regard as perhaps the most valuable accession to the cause of learning and religion combined which our country has produced. We earnestly hope that it may be introduced into all colleges and seminaries where Christianity is professed as a basis of education.

It remains but to add that the publishers have risen with the value of the publication so far as mechanical execution is concerned. The volume is one of the neatest ever issued from their press and the typography correct. D.

[*] We cannot see that δυναμεις is any more unfavorable to the idea of spiritual agencies than the corresponding Hebrew word; certainly there are passages which are more favorable to these than to physical e. g. Tob. i. 5, Rom. i. 20, and many others.

AN ORDER OF FAMILY PRAYER FOR EVERY DAY IN THE WEEK *and for the commemoration of the Holy Days and Seasons of the Church, selected and arranged by the* Rev. J. M. WAINWRIGHT, D.D., (Stanford & Swords,) will be a welcome guide to many heads of families, notwithstanding the number of manuals already in existence. Opening at hazard in the middle of the book we were so struck by the beauty of one of the prayers as well as the manliness evinced in thus boldly setting forth the true doctrine of the Church, and reducing theory to practice, that we are convinced no better recommendation of the work can be given than to extract the prayer in question. It is in part the same with the prayer for the Church Militant in the first Liturgy of King Edward VI., and will ensure to Dr. Wainwright the thanks of all true Churchmen for his fearless testimony to the ancient custom of praying for the dead.

O Almighty and Everlasting God, we do offer up unto thee most high laud, and hearty thanks for all thy wonderful graces and virtues, which thou hast declared in all thy saints, and by them bestowed upon the holy Church from the beginning of the world. And chiefly in the holy and most blessed Virgin Mary, the mother of thy Son Jesus Christ our Lord,[†] as also in the Blessed Angels of Heaven; and in all other holy persons upon earth, who by their lives and labors have shined forth as lights in the several generations of the world; such as were the Holy Patriarchs, Prophets, Apostles, and Martyrs, whom we remember with honor and commemorate with joy,[‡] and for whom, as also for all other thy happy servants our fathers and brethren, who have departed this life with the seal of faith, and do now rest in the sleep of peace, we praise and magnify thy glorious Name: most humbly desiring that we may still continue in their holy communion, and enjoy the comforts thereof while we are on earth, following with a glad will and mind their holy examples of godly living and steadfastness in thy faith; and that at the last day, we with them, and they with us, may attain to the resurrection of the just, and have our perfect consummation of bliss, both in body and soul, in thine eternal kingdom; through Jesus Christ our Lord. *Amen.*

A SYSTEM OF LATIN VERSIFICATION, &c. &c., by CHARLES ANTHON, L.L. D., (Harpers,) is another of the series for which the friends of classical learning are indebted to the distinguished professor of Columbia College. The importance of an acquaintance with the ancient metres is not, we fear, sufficiently recognized in American systems of education in part from our comparatively low general scholarship, and in part it may be from the want of proper elementary works. The latter deficiency such books as the one before us are destined to supply, the former is fast correcting itself. Of the plan of the present work we need only say that to general instructions on the principal metres are appended very copious exercises in the proper arrangement of feet and syllables and selections from English and German poets, to be rendered into Latin verse. In some instances the Latin is given in full, but not grammatically, in others the principal words only in the margin. We must be allowed to say that some of the English extracts given for rendering, are not such as we should have chosen for the young; Habington is well enough, but something better might have been found than the amatory effusions of Ben. Jonson and Waller. Our youth are sufficiently exposed to enervating and effeminating influences in our whole social and educational system, without meeting new ones in their classical studies, the very pursuits which should have a contrary effect.

The same publishers have issued the ENCYCLOPAEDIA OF DOMESTIC ECONOMY, part 2d, of which we expressed a favorable opinion formerly, and see no reason to think otherwise now; and the sixth part of Dr. COPLAND'S DICTIONARY OF PRACTICAL MEDICINE, edited by Dr. Lee.

A CHARITABLE JUDGMENT OF THE OPINIONS AND CONDUCT OF OTHERS RECOMMENDED, (Stanford & Swords,) is the sermon preached by the late Dr. Milnor only two days before his death, and will undoubtedly be read by many.

THE UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW, for May, (Baltimore: John Murphy. New York: Judd & Taylor;) and LITTELL'S LIVING AGE, No. 52, are received.

[†] Whose Purification (or Annunciation) we this day thankfully commemorate.

To be said on either of those days.

[‡] Especially…, thy servant, for whose Apostleship [Preaching, Witness, Confession, Suffering for thy sake, &c.] we yield thee humble thanks this day….

To be used as the case may be.

A Manual of Prayers from the Liturgy, arranged for family use, by the Rt. Hon. W. E. Gladstone, (Murray, pp. 120,) is one of the best arranged collections, exclusively from the Liturgy, that we have seen.[*] The compiler has avoided the common error of including prayers from the Eucharistic office; and we would suggest whether the first of the two prayers from the Communion Service does not contain expressions of humility and unworthiness too deep for use in ordinary family prayer. The first Collect for Good Friday, which in this collection is marked "for the Church," would, we think, be naturally understood as limited to the "family" assembled for domestic worship. We hear a constant complaint of such works as the present, that they contain no prayers with especial reference to the duties which are incumbent upon masters, mistresses, and servants, nor those which we owe to our relations and friends, whether absent or present. For this latter object there is an excellent prayer in the little manual of *Prayers and Collects*, published by Mr. Burns, which we favorably noticed several months since. Mr. Gladstone has included all the Collects, with references to the Epistles and Gospels; and he has added the Tables of Lessons, the Calendar, and a List of the Psalms for every day in the month. It is, in every respect, essentially a Churchman's Manual, and we heartily commend it to our readers, with the hope that it may have the effect of staying the hands of that daily increasing class, the compilers of Family Prayers.

No sooner have we left Mr. Gladstone's Manual than we receive *Private and Family Prayers adapted from the Liturgy*, by the Rev. J. Wenham, (Sharpe, pp. 76,) which is in part a reprint from an American compilation by Dr. Berrian. Unlike Mr. Gladstone's, it is arranged for every day in the week, and appears to be a fair average collection; but we must confess that we are getting heartily tired of the multiplication of such Manuals.—*Eng. Ch.*

THE NEW YORK SACRED MUSIC SOCIETY performed Haydn's Oratorio of the Creation, on Friday of last week. As it has been noticed in most of the secular papers, and by pens better fitted to do it justice than our own, we will merely express our unalloyed satisfaction with the manner in which so magnificent a production was handled. The solo parts were sustained by eminent vocalists, and the choruses were remarkably effective. The whole was highly creditable to the Society, and we should judge from the numbers present gratifying in more than one way to the managers. The influence of such exhibitions we are in the habit of considering decidedly beneficial, and we hope that nothing may prevent their continuation. Further, we do not see why the Society might not beneficially, both to the public and itself, enlarge its operations by increasing the number and varying the materials of its concerts. Something, for example, after the mode of the Ancient Concerts in London would be extremely attractive, at the same time that a new class of compositions would be introduced to us. The sacred composers of the 15th and 16th centuries are very little known among us, but their works are attracting attention abroad little inferior to that bestowed on more modern geniuses. We hope that something of the sort will be attempted ere long for the benefit of those who prefer a concert-room to a church, as an arena for professional singers.

FIRST ANNUAL REPORT

OF THE BOARD OF MANAGERS OF THE

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York. Read at the Annual Meeting of the Society, March, 1845.

Report:

The Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, will mainly confine themselves in this, their Report to a detail of occurrences of prominent interest in their field of labor during the past year, confident, that from the facts herein presented, the Society will derive great encouragement and deep impressions of the necessity of increased exertion in behalf of the peculiar objects of its mission.

It is well known, that the "*Young Men's Church Missionary Society*," from which this Society emanated, existed for a long time merely as an auxiliary to the City Mission Society, and that the results of that organization, though very important, were by no means equal to the wishes of its members. It was admitted, that with all its capabilities for effecting good, very much of its force was lost in fruitless discussion and enervated action, from the want of some definite object towards which to direct its undivided energies; this conviction, together with the great spiritual destitution of seamen in this city, determined that body upon an entire re-organization and devotion of its whole strength to this long much neglected portion of our fellow men. In furtherance of this determination, that body, after much interesting enquiry, proceeded to erect a Floating Church, as combining all the advantages of a Church on land, with less original cost in building, less annual expense in its maintenance, and far greater attractions for those whose accommodation was specially intended. Application was immediately made to the Legislature for the Charter, from which *this* Society first derived an independent legal existence, and under which it has acted during, now, little more than one year. In the language of the charter, it is clothed with power "to provide by building, purchase, hiring or otherwise, so many floating or other churches for seamen, at different points in the city and port of New York, as they may deem proper, in which churches the seats shall be free, and to provide suitable clergymen to act as missionaries in the same." This charter, accompanied with the action of the last Convention of this diocese, and the Episcopal sanction, has placed with this Society the full control of this department of the great work of the Church; and by an amendment at that Convention of Canon XV., sec. 4 of the canons of this diocese, it is now constituted one of the standing charities of the Church in this city. The Floating Chapel was, by direction of the Young Men's Church Missionary Society, previous to its final dissolution, transferred by deed to this Society, and to the permanent establishment of this chapel the efforts of your Board of Managers have been mainly directed during the past year. Under the Constitution and By-Laws of this Society, the charge of the edifice and temporal concerns of the mission generally, are entrusted with a superintending committee composed of ten members of the Board, whose duty it is at each meeting to acquaint the Board with the condition of the Mission. There is also a Visiting Committee consisting of ten members in regular rotation of your Board of Managers, who visit the church on Sunday, and report the attendance, and such general matters as they may deem of interest; the Missionary also presents at each meeting of the Board a statement of his labors during the month. The Society will observe by this arrangement, that nothing can be neglected or overlooked that may in any manner aid in effecting its object, and that every lay member of the Board must be acquainted with, and personally and actively interested in, its advancement.

Of the number of your Board of Managers several of its most useful members have withdrawn by resignation, two of whom, Mr. G. T. Fox, jr., and Mr. Charles Tomes, distinguished for their activity, are now in stations of high usefulness in the Church. Death has removed from our midst, one of its number, universally beloved—zealous for the Church and devoted to the establishment of this mission. PIERRE E. F. MCDONALD, fell a martyr to its interests; being one of a Committee specially intrusted with the planning and erection of the church, and in the discharge of his duty much exposed to the inclemency of the weather, he contracted a severe illness, which took him from us. The Society will long feel the loss of his moderate counsel and his exertions in its cause.

The sole Missionary at present acting under your Board, the Rev. B. C. C. PARKER, beside the regular services on Sundays and principal Holy Days of the Church, has devoted his exclusive attention to the work of the Mission; with his personal visits to the sailors at their boarding houses, his friendly, familiar conversations with them at his own residence, and the distribution of books among them, his whole week is abundantly occupied. Very frequently at the request of captains, the Missionary accompanies vessels to sea, and before taking leave, in the presence of the assembled crew, commits them to the care of Almighty God. More than $400 in cost of religious books, Bibles, and Prayer Books, have been gratuitously distributed by him. Of that most excellent Manual of Devotion for Seamen, by the Rev. Dr. BERRIAN, 10,000 copies have already been placed in the hands of sailors, and are now scattered over the whole world as aids to the seaman in the all-important concerns of his future existence.

The attendance at the Church is large, at times, so much so, that the accommodations of the building are insufficient for those waiting admission. Your Board of Managers deeply regret that all the records of the operations of the Young Men's Church Missionary Society, of much historical interest, as well as all the minutes of their own proceedings, were destroyed by fire in the building occupied by their Secretary, in whose hands they were placed.

The Treasury, the department of paramount importance in all undertakings, your Board of Managers need not remind the Society, is not less so in this; the erection of the Church at a cost of over four thousand dollars, has borne heavily upon its resources. The Vestry of Trinity Church promptly responded to an application for aid by an appropriation of two hundred and fifty dollars annually. The Report of the Treasurer will give the Society information as to the management of the pecuniary affairs of the Mission. The Board of Managers will only express the hope, that neither their present establishment, nor their contemplated enlargement of action, may ever be confined or retarded by any pecuniary embarrassment so long as they continue in the service of God and the Church.

Already in the one short year of your Society's existence, has its judicious organization, its great usefulness, and the promises of an abundant harvest from its operations, commended their Mission to the affections of the Church, as pre-eminently worthy the consideration of each of her members. The Society has but to enter upon the coming year with renewed vigor and determination, the field is wide, wide enough for all who can centre their sympathies at home, large enough to appropriate the most extended benevolence, and perhaps too large to receive that portion of the charities of the Church which its urgent necessities require. Stimulated by the example of our Mission, societies of various forms of worship have, during the past year, erected three chapels of their respective persuasions, and charitable societies generally, connected with seamen, have been moved to greater exertions; but with all this there is yet sufficient room for all the best energies of the Society. The average number of seamen constantly in port is estimated at 5000, the number annually arriving here at 40,000, and the commencement of this one Mission is all the Church has ever done for seamen. At this present time there are three miles of shipping stretched along the North River, claiming at least 3000 men, without any provision of the Church. Several kind friends have already expressed a willingness to aid in the erection of a chapel for their accommodation, and your Board, relying on the aid of the friends of seamen in the city and country, do not hesitate to recommend that immediate steps be taken for its commencement.

Beyond the benefits arising from the immediate labors of the Missionary, the attention of the whole community has been directed to the condition of seamen. Merchants and others interested in shipping, to whose proverbial liberality the Society is indebted for by far the greater portion of its funds, are admitting even in view of their own interests the importance of the moral elevation of seamen, and its great consequence in that regard cannot be difficult to apprehend. The large annual decrease in marine disasters, in a greatly increasing commerce, the reduction of the rates of sea-insurance, and the diminished reports of criminal marine jurisprudence, the yielding in very many instances of the unhealthy forecastle to comfortable and cleanly apartments for the sailor, and the respect showed to him in the cheerful discharge of his duty, all this discovers to the observer an influence somewhere at work.

With the most encouraging prospects of future enlarged usefulness the Society enter upon the second year of their operations. The Board of Managers only ask for the Mission the continuance of your confidence, the extension of your liberality, and the support of your prayers.

New York, March, 1845.

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[*] The exact place in the Prayer-book whence every prayer is taken is noted in the margin: an example which we cannot too strongly recommend. In all Manuals of Prayers we ought to be told where the prayers are taken from.

Clerical Changes.

The Rev. Henry S. Attwater having removed from Nunda Valley, W. N. Y., to Mount Morris, requests that letters and papers for him may be addressed to the latter place.

The Rev. John F. Young, late of the Diocese of Rhode Island, has accepted a call to Trinity Church, Jacksonville, Florida.

The Rev. Henry Major, late rector of St. Stephen's Church, Harrisburg, Pa., having accepted a call to All Saints' Church, Moyamensing, Philadelphia, has changed his residence accordingly.

The Rev. D. G. Wright has received a call to Grace Church, Plainfield, N. H.

The following should have been published several weeks since but was mislaid:

For the Churchman.

TO THE WARDENS AND VESTRY OF ST. TIMOTHY'S CHURCH, WESTFORD, OTSEGO CO.

Gentlemen,—Owing to my continued ill health, and the loss of my sight, I feel compelled by a sense of duty to myself and the Church, to tender you my resignation of the parish, to take place at the coming Easter; I return you my sincere thanks for your kindness and forbearance with me, in my infirmities, and pray that the Great Head of the Church may soon send you a more able and efficient servant, to supply this new and interesting parish.

With sentiments of esteem and deep regard, I subscribe myself your humble servant in the Lord,

Feb. 25th, 1845. STURGES GILBERT.

At a meeting of the Wardens and Vestry the following answer was presented to Mr. Gilbert:

Dear Sir,—The Wardens and Vestrymen of St. Timothy's Church, Westford, having received your formal resignation as pastor of their Church, hereby accept of the same with deep feelings of respect for your Christian character, walk and conversation among them, and under a grateful sense of obligation to you for your untiring efforts to lead them by precept and example to follow their Divine Lord and Master, the Great Head of the Church, through evil as well as good report, and under a sense of sorrow that your increasing infirmities deprive them of the benefit of those precepts which your zeal for our welfare and the Church has many times impelled you to deliver to them, when your weakness of body would almost cause you to sink under the effort. That relaxation from the arduous duties of the ministry may improve your health, and that the remainder of your days may be peaceful and happy, and that you may at last receive the reward in Heaven for your labors, is the sincere prayer of the subscribers.

ANDREW SNYDER, } *Wardens.*
DAVID KELSO, }
E. BROOKS, }
N. BIDLAKE, }
D. N. ALLEN, } *Vestrymen.*
W. ALLEN, }
H. TENEVCK, }
March 3, 1845. H. L. WASHBURN, }

To Correspondents.

"An Alumnus" is received; and if his request is not complied with, it is not for want of a disposition to oblige him. He shall hear from us again.

"Q." in our next.

Unus No. 7, and "W. A. b. 2" are received.

For the Churchman.

The recent death of PETER AUGUSTUS SCHERMERHORN should not be permitted to pass without some slight tribute to departed worth—not for his sake, for he is now removed far above all earthly praise, but to hold up his example to the young men of this city as one well worthy of their imitation. Born to affluence, and well educated, with refined taste, and surrounded with every comfort that money can produce, the temptations which were in his path, *might* have made him a more gentlemanly man of the world, and his life or his death would then have been a matter very unimportant to his fellow creatures. But most happily for himself, he became convinced of the vast importance of religion early in life, and as a necessary consequence, he looked upon himself as a steward into whose hands were intrusted riches by the Giver of all good, to be dispensed by him to the poor and the needy.

Educated in the Episcopal Church, conviction of the heart completed what reason had begun, and for many years past he was a regular communicant and devout attendant at Grace Church. With him "faith without works" was dead, and his daily life proved the sincerity of his profession. His purse was always open to the deserving poor, and to every useful charitable institution; but with the delicacy of an humble Christian, he never desired to see his name published as a donor—his pure mind shrunk instinctively from what he considered ostentation. He was an active manager of the Asylum for the Blind, the Deaf and Dumb Institution, and the Public Schools, in all of which he took a particularly deep interest.

Always of a delicate constitution, he caught a severe cold some years ago, the effects of which never entirely left his frame. For months past his decline was gradual, and he was mercifully enabled to wean himself from the things of this world, and prepare for a better. He saw death approaching without either fear or dismay. He had not put off repentance until the eleventh hour, but with a firm reliance upon the merits of our Divine Redeemer, he yielded up with prayer and thanksgiving his immortal spirit. His only regrets were for his beloved family—his only drawback, to break that sacred tie. May the God of the widow and the fatherless support and comfort them.

Thus in his 34th year died Peter Augustus Schermerhorn, of whom it may be said,

"None knew him but to love him,
Nor named him but to praise!"

May 10, 1845. H.

Portrait of Bishop Ives.

"How fine
The power to fix the hue of beauty's cheek,
The sparkling of the diamond eye—the look
That speaks without a tongue, yet speaks the soul
Quicker than tongue e'er uttered!"

The above sentiment of the Poet involuntarily occurred to us, as we gazed with unmixed admiration at the magnificent Painting just finished by Mr. James Hart, and elegantly framed, representing Bishop Ives in the act of administering the rite of Confirmation. The painting, with the frame, is 6½ feet wide, and 9½ feet high. It contains the Bishop, and four female figures of the size of life. The likeness of the Bishop is most striking; the attitude admirable and expressive; the kneeling figures graceful and exquisitely proportioned; and the whole well calculated to preserve a vivid recollection of our beloved Diocesan, in the performance of one of his most interesting duties.

This splendid painting is intended, we learn, to grace the spacious Hall at St. Mary's School—a room well calculated to develop and set off all its beauties and excellences. It was painted expressly for the esteemed Rector, Mr. Smedes, who, desiring in some way to express and perpetuate a sense of his own and the Church's obligation to the Bishop for his constant and unremitted care of this valuable Institution, happily thought of this mode. Bishop Ives, it is well known, was the originator of this School. He first suggested the plan of a Boys' School, and by his personal solicitations, procured a large part of the funds for the buildings. When the Boys' School fell through, and there was danger that the buildings might pass from the Church, the Bishop, by becoming *personally* responsible for the rent, giving his bond with sureties for its payment for five years, secured them for their present purpose. To his exertions before the opening of the School, and to the confidence of the Diocese in his judgment, it is owing, in a great degree, that it has met with such signal favor from the public.

But we are losing sight of Mr. Hart's painting, which is sufficient of itself, without other evidence, to stamp the *imprimatur* of Artist on his fame. He is, we understand, a Tennessean by birth, but he is a Painter by nature, who, after taking portraits for some time, went to Europe, and there accomplished himself for his profession, under the best masters. He is still a young man, and bids fair to reach the topmost round of the professional ladder. And, independent of the pleasure which is afforded by the success of genuine merit, it is, in itself, a grateful sensation, to feel that our country is rising fast into eminence in the various departments of the Fine Arts.—*Raleigh Register.*

DIOCESE OF RHODE ISLAND.—At an ordination held in St. Michael's Church, Bristol, on the fourth Sunday after Easter, April 20, John Freeman Young was admitted to the holy order of Deacons. Morning prayer was read by the Rev. C. H. Alden. The Rev. J. W. Cooke presented the candidate. The bishop preached the sermon.

On Monday, April 21, the bishop visited St. Paul's Church, Portsmouth, and confirmed two persons.

Tuesday, 22d, in St. Mark's Church, Warren, the rite of confirmation was administered to six persons.

Thursday, 24th, in St. Paul's Church, Wickford, four were confirmed.

Friday, 25th, in St. Luke's Church, East Greenwich, the bishop confirmed three persons, and also preached, and addressed the candidates.

Monday, 28th, in Christ Church, Lonsdale, the Rev. Emory M. Porter read Evening Prayer, after which three persons received the "laying on of hands,' accompanied by the usual services on the part of the bishop.

Tuesday, 29th, the Bishop visited Emanuel Church, Mannville, and preached.—*Witness.*

Mr. George D. Cummins, lately a Methodist minister, of the Philadelphia Conference, has been received as a candidate for holy orders in the Diocese of Delaware.

At a meeting of the Standing Committee of Pennsylvania, on Tuesday, 6th inst., the Rev. Gideon B. Perry, D.D., LL. D., pastor of the New Market st. Baptist congregation, Philadelphia, was received as a candidate for orders in the Church. We understand that Dr. Perry has been in the Baptist ministry upwards of twenty years.—*Banner.*

ORDINATIONS.—On the 18th ultimo, in Christ Church, Norfolk, Va., the Rev. Jonathan Smith, of Smithfield, and the Rev. Leonidas Smith, of Norfolk, deacons, were ordained priests by Bishop Meade.

On Sunday, 20th ult., in the Church at Portsmouth, Va., the Rev. E. W. Syle, deacon, (Missionary to China,) was admitted to Priest's orders, by the same prelate.

VIRGINIA.—On the 10th ult., Bishop Johns consecrated St. Luke's Church, Powhatan; and on the 23d ult. the corner stone of a new church in Suffolk county was laid by Bishop Meade.—*Banner.*

CONNECTICUT.—During a recent visitation to Fairfield county, Bishop Brownell confirmed 149 persons in ten churches. On the 25th ult. he laid the corner stone of a new church in Weston.—*Ib.*

The Bishop of Kentucky has displaced from the ministry, at his own request, and for causes not affecting his moral character, the Reverend Wm. M'Callen, a presbyter of that diocese.—*Ib.*

The Rev. Dr. Tyng, of Philadelphia, has been invited to succeed the lamented Rev. Dr. Milnor in the rectorship of St. George's Church, New York.

Died.

At Oswego, on the 7th inst., ELVIRA, wife of Rev. John McCarty, Rector of Christ Church, in the 44th year her age.

Calendar.

May.

18. TRINITY SUNDAY.
25. First Sunday after Trinity.

June.

1. Second Sunday after Trinity.
8. Third Sunday after Trinity.
11. St. Barnabas the Apostle.
15. Fourth Sunday after Trinity.
22. Fifth Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. Sixth Sunday after Trinity. St. Peter the Apostle.

Notices.

☞ The Rev. C. H. WILLIAMSON will repeat (by request) on Sunday evening next, 18th inst., in St. Thomas's Church, his sermon on the Religious State of France, and the Spiritual wants of the French population in this city. A collection will be made in behalf of the French Church *Du Saint-Sauveur*. Service to begin at 7½ o'clock. All are respectfully invited to attend. May 17.

CHURCH OF THE HOLY APOSTLES, Rev. Mr. Thayer, Rector.—A *third* service every Sunday evening, at half past 7 o'clock, in the Sunday School Building in 36th street, *near* the Institution for the Blind. The public generally are invited to attend. May, 1845.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. George's Church, in the city of New York, on Wednesday, the 18th of June next, at 5 o'clock, P. M.
May, 1845. P. VAN PELT, Sec'y.

DIOCESE OF MARYLAND.—The next Annual Convention of the Diocese of Maryland will be held in St. Paul's Church, Baltimore, on Wednesday, May 28th, at 9 o'clock, A. M. H. COLBURN, Sec'y.

DIOCESE OF DELAWARE.—Notice is hereby given, that the Annual Convention of the Diocese of Delaware will be held in Trinity Church, Wilmington, on Wednesday, the 28th of May, at 9 o'clock, A. M.
May, 1845. JAMES F. WILSON, Sec'y.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

EIGHTH WARD FREE CHURCH.—This congregation continues to worship in their temporary Chapel, corner of Canal and Hudson streets, (2d floor.) Divine Service is now held three times on Sundays, 10½ A. M. 3½ P. M. and 7½ P. M. Seats free.

N. B.—Donations and subscriptions toward the erection of a church edifice are solicited, and will be thankfully received by Rev. E. A. NICHOLS, 528 Hudson, or J. B. WOOD, 14 Wall street, opposite the Bank of Commerce. May, 1845.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
May, 1845. 21 First Avenue.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
May, 1845. 114 East Broadway, cor. Pike.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 7th of May, the Treasurer has received the following contributions:

From a member of Grace ch, New York, $25; through E H Thomas, R A, Delaware, Trinity ch, Wilmington, $18 12; St Andrew's, $22; St Thomas's ch, Newark, $1 71—$43 83; Trinity ch, Plattsburgh, Ladies' Society, half, $5; Easter offerings of a family in the same parish, one third, $3 33; Trinity church, Southport, Ct, per Rev N E Cornwall, $9 50; through N R Middleton, R A, South Carolina, from Prince George's, Winyaw, $3; St Philip's ch, Charleston, $60; Bishop Freeman's Mission to Indians, $5; Mrs A E Clarkson, general, $25; St Stephen's and upper St John's, $47; a lady of St Stephen's, for Bp Kemper's Mission, $25; Charleston Monthly Missionary Lecture, $16 04; col'd school of St Philip's ch, for Jacksonville, Fa, $1 12; St David's ch, Cheraw, $17 50—$199 66; through R Appleton, R A, Massachusetts, Boston, St Paul's ch, $167 25; St James's ch, Roxbury, for Ill, $25; South Boston, St Matthew's ch, $12; Christ ch, Andover, $18 50; Marblehead, St Michael's ch, $12 87—$235 62; Whitsunday collection in St George's ch, Astoria, L I, Rev J W Brown, rector, half, $25; many friends of missions, Williamsborough, N C, per Rev J J Ridley, $10; through J Loney, R A, Maryland, Baltimore, children's missionary box, $3; Christ ch, Harford, Co, half, $10; St Andrew's ch, Baltimore, Bishop Chase's jurisdiction, half, $12 50; St John's parish, Prince George and Charles co, half, $6; Trinity church, Elkton, $6 20; Mount Calvary ch, Baltimore, $3 36; St Andrew's ch, $6 50; Trinity parish, Charlotte Hall, $20—$67 56; offerings of St Mark's ch, Orange, N J, Rev J A Williams, half, $15; by the same, fifth instalment of legacy of the late Samuel Williams of Orange, $100; Christ ch, Bordentown, N J, for Bp Kemper's jurisdiction, $43 53; St Michael's ch, Naugatuck, Ct, half, $5. Total, $786 03.

THOMAS N. STANFORD, Treasurer,
May 14, 1845. 139 Broadway, New York

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 7th inst, has received the following sums:

Through Bishop Southgate, St Paul's, Providence, R I, Mrs S, $10; Christ ch, Hartford, Ct, $106 32; St John's ch, do, $75; Trinity parish, New Haven, special offering, $9; St Paul's ch, Boston, W A, $100; Ch of the Advent, Boston, T M, $10; a member of Grace church, Providence, 25 cts—all for Constantinople, $310 57; Christ ch, Hartford, Ct, for China, 50 cts; S school of St James's ch, Piqua, Ohio, for Edward Alva Guion, for Africa, $20; through E H Thomas, R A, Wilmington, Del, Trinity church, Wilmington, $3 13; St Andrew's ch, do, $18; St Thomas's ch, Newark, Del, $3 54—$24 67; Ladies' Society, Trinity ch, Plattsburgh, N Y, half, $5; Easter offering of a family of do, one third, $3 33; do, do, of the church, half, $7; a lady of the same, for Africa, $2—$17 33; St John's ch, Waterbury, Ct, Rev J L Clark, rector, for Constantinople, $177 50; do do do, for Thomas, John, and Sarah, Hannah Servillo, for Africa, $40—$217 50; through Robt Appleton, Esq, Treasurer, Boston, St Paul's ch, Boston, foreign missions, $21 50; for China, $26; for Africa, $27; do, for Robt Leighton, a child in China, $6; Trinity ch, Boston, for China, $50; for Africa, $50; do, Juvenile Missionary Association, for education of Manton Eastburn, China, $25; St Paul's ch, Boston, for missions, $150 25; do, a member, for Constantinople, $10; St Ann's church, Lowell, $50; S school, St James's ch, Roxbury, for 2 children in Africa, $59 37; do do, Ch Missionary Association, for China, $12 56; do, for Africa, $12 57; for Constantinople 50 cts—$25 63; Christ ch, Andover, $18 50; St Michael's ch, Marblehead, $2 45; do, for Africa, $1 10—$3 55—$522 80; from "a sailor of the U S Frigate Congress," by Rev E M Van Duzer, rector of St Ann's ch, Annapolis, 50 cts; through T J Loney, Esq, R A, Baltimore, children's missionary box, Baltimore, for Africa, $3; for missions, $5; Christ ch, Harford co, Md, half, $10; estate of Miss Sarah M Ginnis of Christ ch, Baltimore, for China, $50; St Andrew's ch, Baltimore, for China, $12 50; St John's parish, Prince George and Charles co, half, $6; Trinity ch, Elkton, China, $5; St Paul's ch, Baltimore, $37 17—$128 67; offering of St Mark's ch, Orange, N J, Rev J A Williams, rector, half, $15; through Robt Appleton, Esq, Treasurer, Boston, for Constantinople, $5; St Paul's ch, Albany, Rev V Bruce, for Constantinople, $10. Total, 1272 54.

J. SMYTH ROGERS, Treasurer,
New York, May 14, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Balston Spa, by Rev Dr Babcock, $6 50; Mr and Mrs Samuel Governeur, annual, $8; St Paul's ch, Albany, Rev Vandervoort Bruce, $10; St Paul's ch, Hoboken, Rev R F Burnham, $8 25. Total amount, $32 75.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 14, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

By the hands of Wm. Moore—From Adam Norrie, $25; Robert B Minturn, $25; David Austin, $25; W E Wilmerding, $25; David Hadden, $10; H C De Rham, $10; Wm Moore, $10; Mrs Henry Parish, $10; Edward C Whitehouse, Esq, $5; Edward Bowen Graves, $5; Henry Laight, $5; Edward W Laight, $5—$160.

By J C Thatcher—From H D Aldrich, $10; cash, $10; John W Fowler, $5—$25. Cash, by Wm H Bell, $5; Samuel Governeur, a subscriber, $1; Abel T Anderson, $2; from Fanning C Tucker, Esq, $10; James H Ray, subscriber, $1. Total amount, $204.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 14, 1845.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 30th ult., the following contributions, viz:—

From Trinity ch, Ulster, Rev Hiram Adams, rector, $7; St John's ch, Islip, Rev D V M Johnson, $5; Church of the Messiah, Glens Falls, and Zion ch, Sandy Hill, Rev J A Spooner, rector, $7; Mrs S Governeur, per T C B, $7; Trinity ch, Plattsburgh, (of which amount $3 34 is Easter offering of a family,) per T N Stanford, Esq, $10 34; Christ ch, Cooperstown, Rev F T Tiffany, rector, collection, $4 52, and ladies' charity box, $3 50; St Paul's ch, Albany, Rev Vandervoort Bruce, $25. Total amount, $69 36.

C. N. S. ROWLAND, Treasurer,
May 14, 1845. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contribution since acknowledgment of 30th ult, viz:—

From French ch du St Sauveur, N Y, Rev Charles H Williamson, rector, $8 66.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
May 14, 1845. 55 Water street.

The subscriber acknowledges the receipt of the following sums:

From the monthly offerings of St. Mark's Church in the Bowery, by Rev. Dr. Anthon, $25: from a collection made in St. Bartholomew's Church, $45 66.

L. PILLIVUYT,
Treasurer of the Church Du Saint-Sauveur.

Juvenile Classes in Church Music.

CLERGYMEN, Parents, and Guardians are informed that a Class has been organized at the Hall, 183 Canal street, for the instruction of Children in the Music of the Church.

A second Class is to be formed on Saturday, May 17th, at 2 P. M., at which time all wishing to join are invited to attend.

JAS. A. JOHNSON,
WM. B. STOUGHTON,
W. H. WALTER.

☞ Mr. JOHNSON will give instruction in Vocal Music, to Schools, Private Classes, Glee Classes, families and individuals. Particulars made known at the Hall, 183 Canal street, or at his residence, 9 Carmine street, New York. For references see circulars.

☞ Mr. WALTER would take this opportunity of informing his friends who may desire instruction on the Piano Forte or Organ, that arrangements may be made to receive lessons, either at their residences, or at the Hall, 183 Canal street. Terms made known on application as above. May 17—1t

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CHURCHMAN'S LIBRARY.—The 5th No. of the 2d volume, for May, 1845, of this periodical, is now out, containing in conclusion Sermons, by Henry Edward Manning, M.A., Archdeacon of Chichester, and in part Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.

Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 24 John st.
New York, May 17, 1845.

NEW THEOLOGICAL WORKS.

HISTORY, &c. of the Holy City, by Rev. G. Williams	$5 00
The Works of Bishop Coverdale, 1v	4 00
The complete Sermons of Bishop Latimer,	4 00
The Book of Solomon, by Preston, 1v	3 50
Select Writings of Knox, 1v 12mo	1 00
Timpson, on the Angels of God, 1v	3 00
St. Thomas Aquinas' Comment. on John, Pt. 1,	2 75
Christian Treasury, edited by M——s, 1v	3 50
Hammond's Annotations on the New Test. 4v,	10 00
Blakey's Lives of the Primitive Fathers,	2 00
Jamieson's Manners, &c. Prim. Christians,	1 50
Whewell's Indications of the Creator,	1 75
Sermons on Faith, by Rev. F. W. Fowler,	2 00
Arnold's Sermons on Christian Life,	3 50
Fleetwood's Life of Christ, new edition,	2 50
South's Sermons, a new and cheap edition, 2v	6 00
Simeon's Horæ Homileticæ, 21v	50 00
The Pulpit, complete to present time, 45v	60 00
Dollinger's History of the Church, 4v	10 00
Ranke's Hist. of Reformation in Germany, 2v	9 00
Lingard's Anglo Saxon Church, 2v	7 00
Treatises of that famous divine, T. Goodwin, D. D.	4 00

Imported and for sale by
May 17. WILEY & PUTNAM, 161 Broadway.

NEW THEOLOGICAL WORKS.—Just imported by D. APPLETON & Co., 200 Broadway.

Sermons, chiefly practical, preached in the Chapel Royal, Whitehall, in 1843, 4, 5, by Rev. James Hildyard, M. A. 8vo. $3.

The Holy City, or Historical and Topographical Notices of Jerusalem, by Rev. Geo. Williams, M. A., 1 vol. 8vo. illustrated, $5.

The Theologian; a Chronicle of Ancient and Modern Divinity, 8vo. vol. 1, $5.

Twelve Anniversary Sermons, preached before the Society for the Propagation of the Gospel in Foreign Parts, 8vo. $1 75.

The Martyr of Carthage, a Tale, by Edward Wilson, B. A., 12mo. $1 50.

The Liturgy Compared with the Bible, edited by Rev. H. J. Bailey, 12mo. $2 25.

Private and Family Prayers, edited by Rev. J. Wenham, M. A., 12mo. 75 cts.

Holy Bible, arranged in sections, with Introductions, Prayers, and Notes by the Rev. G. Townsend, M. A., vol. 1, $6 50.

☞ Single copies of books imported to order by every steamer, on the most favorable terms. May 17

WAINWRIGHT'S PRAYERS.—An order of Family Prayers for every day in the week, and for the commemoration of the Holy Days and seasons of the Church. Selected and arranged from the Bible and Liturgy and various books of Devotion. By the Rev. J. M. Wainwright, D. D. Just published and for sale by STANFORD & SWORDS,
May 17. 139 Broadway.

JUST PUBLISHED

By the General Prot. Episcopal S. S. Union,

DANIEL DANA, JR., AGENT,

THE JUVENILE REPOSITORY, Vol. IV., being a republication of a portion of Burns' (London) Juvenile Series. For sale at the Depository, 20 John street. May 17—tf

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ASTORIA INSTITUTE.—In consequence of important improvements in the Institute Buildings, the Summer term of the Institution will not commence until *Monday, May* 26*th*. Applications for admission may be made to Samuel Brown, Esq., 71 Wall street, or to the subscriber at Astoria.
May 17—1t$ J. W. BROWN.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others.

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 17 140 Fulton street.

Foreign Intelligence.

From the English Churchman.

We are not about to plunge into the rising controversy on the subject of Maynooth, but we cannot dismiss the debate of last Thursday with the previous remarks, (perhaps somewhat trifling) which we threw out on that day, in anticipation of the debate. Even to spectators of the contest, the principles of the speakers, and the positions respectively taken up by them, are sufficiently observable. And, first, as to the opponents of the measure.

We can conceive a ground of opposition to the Premier's grant, which would appeal forcibly to the hearts of Churchmen. Those who believe that the Anglican Church is the divinely formed instrument for leading the English empire in the ways of Christianity; who have faith in her destinies—her privileges—her powers—who believe that the present workings within her bosom are but indications of a great Future, to be attained perhaps through trial,—perhaps through desolation,—perhaps even through ignominy and persecution,—but still great and attainable,—corresponding with the providences which have hitherto preserved her—the saintly names which have adorned her—the opportunities which the machinery of the British Empire lays at her feet, and the wealth with which the piety of successive ages has endowed her—those who have faith, a living and working faith in such a noble prospect, have a right to view with sorrow and dislike every fresh obstacle which is raised or recognized in what they believe to be her path of conquest. In spite of the barrenness and divisions to which grossly abused patronage has hitherto condemned our Irish branch, such persons will look untiringly forwards—will hope against hope, as others have done before them, under more desperate circumstances—will labor and combat for the possible advent of that period, when the great skeleton which at present extends over the length and breadth of Ireland shall receive life and spirit—flesh and blood—and be enabled to fill the ground, which now it only occupies.

We do not stop to canvass the objections to this view, which are many. We only state it as what appears to us the intelligible idea on which a man may labor for the endowment and establishment of his own, and oppose (under the most trying circumstances) the counter establishment or endowment of other—and still more, of course, of hostile—religious communities.

But such a feeling did not appear very prominently among those who opposed Sir Robert Peel on Thursday last. It was not the visible active agent—the Church—but the abstraction, Protestantism, which was in danger. The horrors of Popery, not the prospects of the Church, were flitting before the eyes of Sir R. Inglis and Mr. Plumptre, when they raised their war-cry.

"The meteor flag," concluded Sir Robert, "to which we had so long looked with admiration, had been shattered and torn, but the Protestant colors were still at the mast-head; and so long as a single shred of the old flag lasted, he, for one, would endeavor to nail it to that mast, and he would fight as unflinchingly for it, and under it, as when, in brighter days, it waved, unbent and untorn, over our empire."

Mr. Plumptre, with the characteristic humility and charity of his party, besought Sir R. Peel not to "treat with disrespect the opinions, the entreaties, the fears, the anxieties, and the claims of *the religious portion of the community;*" and "thought the government might just as well call upon the House to pay the priests of the majority of the people of India, or to support the Mahommedan religion," as to adopt the proposed measure.

Mr. Gregory, with some smartness, and Mr. Law, with very considerable uneasiness, did their respective duties to their constituents by representing how much better would be a latitudinarian than a Roman Catholic education; and Colonel Sibthorp, with his usual force and honesty of language, expressed his "disgust" at seeing such a "detestable measure," such "a blow to the Church," and "insult to her Majesty," "proposed by the right hon. Baronet, a Protestant minister, and educated at Oxford."

Excepting four words from Colonel Sibthorp, and ten from Sir Robert Inglis, there is no indication of any suspicion that attachment to the Church of England would be a nobler ground of opposition than hostility to the Church of Europe. And with this observation we may perhaps dismiss them.

And now for the opposite side of the question. To omit the Roman Catholic speakers, who may be taken as of course, Lord F. Egerton took the ground of general benevolence—Lord Sandon and Mr. Ward relied on the notion of "*restitution*"—a somewhat uncomfortable doctrine (it appears to us) for holders of confiscated properties in Ireland, and abbey-lands everywhere—and Lord John Russell accepted the ministerial measure as a happy indication of a more extensive boon. He augured, with pleasure, the coming endowment of the Roman Catholic Church in Ireland.

But Sir Robert Peel's speech, admired and appropriated as it was by all subsequent speakers on that side of the question, furnishes the key to the sense in which this measure is to be carried—the sense of the government and the majority. His principle of action is contained in a few sentences of his speech. He illustrates the duty of the State by the duties of an individual. He brings a pattern Protestant landlord, and lays him before the House as their example.

"Such a man," he says, "his tenantry being all Roman Catholics, and he deriving his wealth from their labor, should rather say, 'I should act against the will of the Supreme Judge of all if I refused my assistance in order that you should enjoy the consolations of religion. I feel a conviction that I shall act more in accordance with the principles of the faith that I profess, by seeing that you have those consolations. I differ from you on religious doctrines; but still my wish is that, in the hour of need, you should receive spiritual instruction and consolation from the hands of those from whom you can derive them. I will consent therefore, and I will give you a piece of ground for a chapel. I will contribute towards its construction; nay, more, I will subscribe something for the maintenance of that minister who is to inculcate doctrines which you believe, but which I cannot agree to.'"

The principles here implied are rather broader than Sir Robert Peel is in the habit of enunciating. And no doubt he does not depart from his usual practice (of which he has said he so often finds the convenience) for nothing. The above quotation appears intended to convey the general principle, that the State is bound to supply to all its members at the public expense—or, at least, to assist them in obtaining—such "spiritual instruction and consolation" as they are content to receive. There is nothing to limit its application to academical rather than parochial endowment—to the peasant of Ireland rather than the cotton-spinner of England, or the coffee-planter of Ceylon—to the Roman Catholic rather than the Socinian, the Jew, or the Budhist. It is a broad sweeping latitudinarianism on which Sir Robert Peel founds his measure. Lord John Russell was even timid in his anticipations, when he limited them to the endowment of the Roman Church. Sects and religions may spring up like sting-nettles, and Sir R. Peel has a word of hope for them all. All may take refuge under the capacious wing which he extends for their reception. Surely we are right in saying, that whatever the merits of his individual measure, it derives a farther and much more ominous importance from the principles on which it is rested. How far those principles are consistent with the present theory of an Established Church—what modifications that theory must receive in order to make it consistent with those principles—whether the time is come for making those modifications—how far they are likely to be made, and Sir R. Peel's principles to be carried out in practice by himself and successors in office—all these weighty questions are suggested by the Premier's significant illustration. We will not attempt to answer them, but it is not amiss to suggest them for the consideration of our wiser readers.

Seeing that the Maynooth contest lies chiefly between two parties who have ever shown themselves ready to combine against those principles which we advocate, we might, with a good show of justice and reason, decline to interfere in the matter, on the plea that, by allowing our common enemies to weaken themselves by turning against each other, we really strengthen our own cause. Nor could our non-interference be excepted against on the ground that any principle which we profess is at stake in this contest; for we conceive that neither of the belligerent parties, *as a whole*, is acting upon any sound definite Catholic principle, although we readily acknowledge that some most estimable and well-principled individuals may be found on *both* sides. But when we see that the present latitudinarian, *ci-devant* Protestant, expediency-government is *supported* in this matter by the *Morning Herald*, the *Standard* and the *Times* ("past,") and is *opposed* by the Ultra-Protestants of Exeter Hall, the non-conforming clergy, the *Record* and the *Times* ("present,") we confess that we have no very high respect for the "principle" of either party; nor do we believe that the signal triumph of either will materially affect us either for good or for evil.

Still we do not deny that there is a sound principle by which the Maynooth Grant (not the mere increase or decrease—the permanent or the temporary duration of the grant) may be judged, nor will we conceal that in applying that principle, we must unhesitatingly *condemn* the grant; but then we claim that this principle should be carried out in all respects, and it would equally condemn the appropriation of the funds of the Church in Scotland to the support of a Presbyterian establishment; the endowment of Socinianism and other heresy, by means of the *Regium Donum;* and, in short, all legislative facilities and formal licenses for the propagation of heresy and schism.

But this is the Catholic—the theological view, which must be taken entire or not at all, and no party appears willing to urge the principle to this extent; while it is notorious that the State is now further off than ever from it. The entire ecclesiastical system of this "Church and realm" is a gigantic paradoxical anomaly, under which a sound Catholic must content himself with acting upon his principles, as far as "the powers that be" will let him.

Although, then, we are compelled to regard the Maynooth grant as a *political* rather than a *theological* question, we are aware that it is treated by the opponents of the measure almost exclusively in its religious bearing; but their religious bearing is in an anti-Catholic, sectarian direction, which makes it impossible for us to sympathize with them. They talk of the corruptions of Rome, but they tolerate Protestant heresy and schism. They quote the Coronation Oath for the preservation of Protestantism, but they do not quote it for a purpose for which its language is equally decided and definite—the preservation of the CHURCH, her DOCTRINES, and her DISCIPLINE.

In regarding the grant as a political question, we relieve ourselves of the necessity of going very deeply into the question; for we find the materials for forming an opinion so scanty and so contradictory, that we are content to leave the matter to the "wisdom of Parliament." One thing is, however, quite plain, that the grant is not required by the *necessities* of the Roman Catholics in Ireland. If that body can afford to squander several thousands annually upon unprincipled and seditious agitators—upon senseless political processions of idle men and women—they neither require nor deserve grants of public money: nor is it very consistent with the contemptuous, boastful tone which they recently adopted towards us, that they should continue to accept of pecuniary support from "Protestants."

We refer to our Parliamentary report for full particulars of the government scheme. It will be seen that it is not only liberal in amount, but in the absence of all interference and restriction. If we may believe one half of what we hear of the teaching of Maynooth, and if we may judge of the tree by its fruit, we must say that some of this liberality might have been spared without injury to well-affected religious Romanists.

Of the effect of this increase in the Maynooth grant we cannot pretend to judge. That it will appease or propitiate popular political Romanism, we have no expectation. Mr. O'Connell will stir up strife and sedition: the bulk of his countrymen, encouraged by their ecclesiastical teachers, will support him in all he says and does: the Roman Catholic Repeal journals will revile our rulers, both in Church and State. Nay, if we may judge by their conduct since the previous enormous concession was made to them by their present benefactor, we may reasonably expect that the Irish Romanists will be more offensively outrageous than ever. That Popery will really gain greater influence over Catholicism by means of this grant, we do not anticipate for one moment. We believe that there are several most powerful influences at work which will prevent this. If by means of this grant an enlightened, high-minded, and educated race of teachers should proceed from Maynooth, they will have enough to do with their own people, without troubling themselves with proselytes.

The second reading of the bill for providing for a permanent and increased grant will be proposed to-morrow night, when we may expect a somewhat more spirited and decisive debate than that we record this week, which, it must be confessed, was not characterized by any very remarkable features.—*Eng. Churchman.*

It will be remembered by some of our readers, that, soon after the publication of our Diocesan's Charge, a Mr. Sutcliffe, Incumbent of Knockholt, near Sevenoaks, published, or at all events, advertised, a pamphlet under some such title as the following: (we quote from memory) "*The Bishop of London's Charge proved to be Popish, Unscriptural, and Absurd.*" We were in hopes that the notice which was, at the time, taken of this indecency would have induced Mr. Sutcliffe's Bishop to interfere in such a manner as to silence his calumnies against our Diocesan. But we find the slander repeated in a pamphlet, of which the third edition is just published, entitled *A real Tract for the Times,* of which the following are extracts:

I. "Tractarianism is nothing but Popery," (page 5.)

II. "The following extracts clearly prove that the unscriptural assumptions of Tractarianism are precisely the same as those of Popery."

"TRACTARIANISM."

1. [Extract from the Bishop of Exeter's Charge.]

2. "*Justification* begins in *baptism*, when the children of wrath are regenerated by water and the Holy Ghost, and are made children of God. *Remission* of sins is expressly declared to be then given; and remission of sins implies justification in the proper sense of the term. *Grace is also then given. Bishop of London.*"—(page 4.)

Here we have the language of the Bishop of London given as an illustration of what "Tractarianism" is, and also an assertion that "Tractarianism" is Popery. Or to place it logically:—Tractarianism is Popery: the Bishop of London teaches Tractarianism; *ergo* he teaches Popery. Now we cannot believe that His Grace the Primate, (Knockholt is a Peculiar of Canterbury,) would, knowingly, allow one of his clergy to come out of his own diocese and publish in that of London such indecent slanders as this, without most seriously rebuking him. But not only is the Bishop of London denounced, in unequivocal language, as a Papist; the plain teaching of the Church is alike condemned, as will be shown by a few more illustrations of Mr. Sutcliffe's teaching.

"Baptism of the Spirit and baptism of water have no necessary connexion; are totally distinct in their nature, and GENERALLY *distinct in point of time.*" (page 3.)

"That in order to his being made "a child of God," *personal conversion* is *absolutely necessary* for *every individual, without exception.*" (page 3.)

"It will be the object of the following pages to show:

"1. *That the doctrine of Baptismal Regeneration is absurd and unscriptural.*"

"2. *That the Tractarian* [the Bishop of London's] *notion of Sacramental Grace is a Popish delusion.*" (pp. 5 and 6.)

"It cannot be denied, except at the expense of truth and common sense, that among the former of these sects [Quakers] are to be found men * * * * who have been 'born again,' and yet these singular people *reject the observance of any external Sacrament whatever.*" (page 13.)

"One of the *chief* errors of Popery is the notion that *grace forms an essential part of a sacrament.*" (page 17.)

"*In exact agreement with these unscriptural notions,* it has been affirmed that '*justification begins in Baptism*'—that remission of sins and grace are then given." (page 19.)

"That grace is given *before* baptism, and is a *necessary qualification* for a due participation of that rite, *is a doctrine both of Scripture and of the Church of England.*" (page 21.)

"The use of the term Sacrament cannot now, perhaps, be discontinued; but it would have saved divine truth from much mysticism if it had *never been employed by Protestants at all.*" (page 22.)

"Baptism is administered, not under the idea that it communicates grace. * * * but on the charitable presumption that, in answer to the prayer of faith, *divine grace has been* ALREADY *imparted.*" (page 23.)

Such is the teaching of the "*Real Tract for the Times,*" which has passed through three editions—is circulated among Churchmen, without let or hindrance—without their hearing one word to tell them that it is HERESY. They hear that the *Tracts for the Times* (*which there is no chance of their ever reading*) have been censured by several bishops, and they hear popular "Protestant" preachers denounce "Tractarianism" as a "soul-destroying heresy;" they are told that Dr. Pusey is suspended—that Mr. Ward is degraded—that the Bishop of London is about to proceed against Mr. Oakeley—but they do *not* hear that the Archbishop of Canterbury has commenced proceedings against Mr. Sutcliffe for exciting schism in this diocese, and for flatly denying the doctrines of the Church.

Even admitting (which we should be very sorry to do) that Dr. Pusey's Sermon, Mr. Ward's *Ideal of a Christian Church*, and Mr. Oakeley's Letter, are as inconsistent with the teaching of the Catholic Church as Mr. Sutcliffe's *Real Tract for the Times*, we confidently appeal to the Primate and to the Bishop of London to say whether the latter work is not likely to have, *practically*, a much more mischievous effect upon the belief of the bulk of the people. And if it be so, why are Messrs. Pusey, Ward, and Oakeley to be censured, and degraded, and prosecuted? [persecuted], while Mr. Sutcliffe, and such as he, are allowed to go on undisturbed in their heresy and schism? *Is* the Bishop of London a Papist? And if he be not, may a priest from the diocese of Canterbury come in to this diocese and tell the people that their bishop is a Papist? *Is* the doctrine of Baptismal Regeneration absurd and unscriptural? *Is* there no grace in the Sacraments? May Christian people, within reach of the Sacraments, reject those Sacraments, and yet be "born again?" Is *previous grace a necessary* qualification for receiving baptism?

If Mr. Sutcliffe's answers to these questions be correct, the teaching of the Church is founded on palpable heresy; but if the Church be orthodox upon these points, Mr. Sutcliffe is an undoubted heretic, and ought not to be allowed to teach his own flock, much less to come and spread his heresy in this diocese. He must either omit or mutilate the Catechism and the Sacramental offices of the Church, or he goes to the font and to the altar "with a lie in his right hand." Talk of the dishonesty of subscription in a "non-natural sense!" Why, such men as Mr. Sutcliffe cast Mr. Ward and Mr. Oakeley completely into the shade—they are "totally eclipsed." *They* claim to *hold* the doctrines of the Roman in addition to those of the Anglican Church: Mr. Sutcliffe *teaches* doctrines which strike at the very root of the faith of both Churches. The Bishop of London may think *them* embryo heretics, but he must acknowledge Mr. Sutcliffe to be an arch-heretic.

Why then, we again ask, are such offenders as Mr. Sutcliffe to be allowed to escape, while such men as Mr. Oakeley are prosecuted? The one has published, and no doubt preaches, heresy; the other has done neither. Why are some priests openly allowed to *take away* just what they please from the Catholic faith, while others who show (at most) only a disposition to *add to it* are suspended, degraded, and prosecuted? This fatal blindness, this gross partiality, this indifference to "Protestant" heresy, will shortly ruin our Church. The laity are perplexed and misled—they are told that their Bishop is a Papist—they hear the sacraments despised and misrepresented—they see ultra-Catholic *opinions* censured, and ultra-"Protestant" *heresies* and schism tacitly allowed—they see that the closer a man keeps to the Prayer-book the more he is suspected and opposed. The faithful orthodox clergy are either cast down in hopeless despair, or are provoked to rebellion or desertion. Such is the present state of the Church in this country; no one can deny it—the evidence is on all sides of us: it is given in this article, for one case is as good as a hundred. Dr. Pusey *is suspended*—Mr. Ward *is degraded*, Mr. Oakeley *will be prosecuted.* On the other hand, Messrs. Noel, Bickersteth, Dunbar, Drummond, and Miles have committed schism *with impunity;* and Mr. Sutcliffe, although he has excited schism and published most mischievous heresy, has been allowed to circulate *two editions of his work*, and will, we very much fear, be allowed to circulate as many more as he pleases.

We must confess that we are wholly unable to comprehend the toleration which is now extended towards ultra-Protestant heresy on the part of the clergy. Heretical sermons are preached; heretical speeches are made; heretical pamphlets and volumes are published, by parish priests; the attention of their several bishops is called to the fact, but nothing whatever is done. At his consecration every bishop has solemnly declared that he is ready, "with all faithful diligence, to banish and drive away *all erroneous and strange doctrine* contrary to God's Word; and *both* privately *and openly* to call upon and encourage others to do the same." We should naturally expect that one so solemnly pledged, would, at the first whisper of heresy against one of his clergy, eagerly enquire "Who? What? When? Where?" and that he would not suffer the temples of his head to take any rest until either the charge was proved to be false or the offender was punished.

Such is our "*Ideal*" of a faithful Christian bishop. But what is the *Reality* as it now exists among us? This is a question which we dare not venture to answer; but we are quite willing that the result of the exposure of Mr. Sutcliffe's heresy which we have now made should decide the point. If neither the Lord Primate, in whose diocese Mr. Sutcliffe is a parish priest, nor the Bishop of London, whose diocese he is infecting with heresy, take any notice of this matter, no reasonable man can doubt what the answer must be; no reasonable man, whatever may be his reverence and respect for the Episcopal office, (and it cannot be greater than ours,) can then deny that the laity do not meet with that protection and guidance to which, by the very first principles of the Catholic Church, they are justly entitled.

We have not called attention to this publication because it is more able, more popular, or more flagrantly heretical than others of the same school; nor on account of the influence or character of its author, for we know nothing of him beyond this pamphlet and the advertisement to which we have alluded; but we quote it as a fair illustration of ultra-Protestant heresy, and as affording a desirable opportunity to our spiritual rulers for showing that they are really the guardians of the faith, watchful shepherds of the sheep; and that they will not allow the real or supposed danger of Popery, on one side, to distract their attention from palpable Heresy on the other.—*Eng. Churchman.*

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MONTHLY LITERARY BULLETIN.

D. A. & Co's Literary Bulletin, containing a list of all Books published during every month in Great Britain. Together with a selected list of new American works, and their recent importations with the prices affixed, and other important literary information, is published immediately on the arrival of the steamer of the 4th of every month. As this periodical is furnished *gratis*, gentlemen who desire to receive it, will please address the publishers, 200 Broadway. March 29.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

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